

THE LIBERATOR.

VOL. V.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

[NO. 44.]

BOSTON, MASSACHUSETTS.]

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THE LIBERATOR

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TERMS.
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ADVANCE.

All letters and communications must be post paid.
The rule is imperative, in order to shield us from the
frequent impositions of our enemies.—Those, therefore,
who wish their letters to be taken from the Post Office
box, will be careful to pay their postage.

REFUGE OF OPPRESSION.

From the New-York Evening Star.

NORTHERN LEGISLATION.

On our first page will be found the proposition
for holding an Anti-Slavery Convention in this
State. We are convinced from public and private
sources, that the slaveholding states confidently
rely on the passage of laws by the northern
states, which shall put an end to the printing
and circulation of incendiary pamphlets, and shall
punish by fine and imprisonment, every person
engaged in this dangerous and exciting pursuit—
no matter who the persons may be or the ostensible
motives by which they may be governed.
That the feelings and opinions of seven eighths
of the northern people are against the fanatics—
that they are sincere in all their public demon-
strations against them, cannot we think be doubt-
ed, but something more than regret—something
more than indignation, or even sympathy, is re-
quired on our part. The time has arrived for ac-
tion—for exhibiting in legal forms the power of
the State Governments to punish those who en-
danger the safety of the confederacy; no matter
how this danger is brought about—whether by
open or secret invasion—whether by inciting
servile war or recommending immediate abolition.
On the principle of *mutual protection and public
safety*, we of the North are bound to punish
those who disturb the peace and endanger the
tranquility of the South. It is not only the duty
of each state to guard its own sovereignty and
independence, but to aid and assist each other if
the sovereignty, peace and happiness of any are
invaded; to protect the weak against the power-
ful, and to co-operate for the maintenance and
perpetuity of that Union which was the sole ob-
ject of the confederacy of states, and which can-
not exist if the rights of either are invaded or de-
stroyed. As partners in the compact we are
bound to stand by each other, and in the same
manner as general partners in the credit of their
houses—no matter in what part of the world the
different members may reside.

That a desire exists in this state and some
others to legislate on this subject, we are fully
persuaded, but doubts and difficulties have arisen
as to the mode of proceeding, and the framing of
a law which shall be prompt and efficient, while
at the same time it does not invade the constitu-
tional rights of the citizen. We have after much
consideration, ventured to frame a bill which we
think will meet the exigency of the case.

AN ACT.

In order to secure to the several States a more effec-
tual control over their Slaves.

WHEREAS, the government of the United
States was formed in the spirit of harmony and
good will, for mutual protection and benefit, and
by the sacrifice of various sectional interests;—
And, whereas, the relation of master and slave
exists in many of the states, the regulation of
which, constitutes an important part of their do-
mestic policy, and that relation is liable to be dis-
turbed, and the peace and security of their citi-
zens to be put in jeopardy by the agency of indi-
viduals beyond their respective jurisdictions;—
Now, therefore, be it enacted by the people of the
State of New-York, represented in Senate and As-
sembly, and they do enact as follows:

SECTION 1. All writings or pictures, made,
printed or published, within this state, with a de-
sign or intent, or the manifest tendency whereof,
shall be, to excite to, or cause insurrection, re-
bellion, riot, civil commotion, or breach of the
peace, among the slaves, in any part of the United
States of America, or with a design, or intent,
or the manifest tendency whereof, shall be, to
create on the part of the slaves an abandonment
of the service, or a violation of the duty, which
the master has a legal right to claim, shall be
deemed a MISDEMEANOR; and all persons who
shall make, print, publish, or circulate, or shall
subscribe, or contribute money, or other means,
to enable any other person to make, print, pub-
lish, or circulate, any such writing or picture,
shall be deemed guilty of the offence, and shall
be punished by fine or imprisonment, or both, in
the discretion of the Court.

SECTION 2. It shall be the duty of the execu-
tive of this State, whenever a communication
shall be made to him, by the executive of any
other of the United States, setting forth, that a
citizen of this State has been engaged in publish-
ing or circulating in any such State, any writing
or picture, the manifest tendency whereof, shall
be to cause or to excite to insurrection, rebellion,
riot, or civil commotion among the slaves of such
State, to transmit such communication with all
proof accompanying the same, to the district at-
torney of the county where such citizen shall re-
side;—and it shall be the duty of said district at-
torney, to lay such communication before the
grand jury, which shall be next summoned in
said county, and it shall be the duty of such
grand jury to examine such communication and
proofs, and if they shall find thereupon, or upon
additional evidence that such citizen has been
engaged since the passing of this Act, in publish-
ing or circulating, either personally or by an
agent, within such other State any such writing
or picture, they shall so return to the court before
which such grand jury was summoned, and there-
upon such court shall take order for the arrest,
safe custody, or forth coming of said citizen, and
the executive of this State is authorized upon
the demand of the executive, making such com-
munication, to cause such citizen to be surren-
dered and delivered up in like manner, as is pro-
vided in case of fugitives from justice from any
other State.

ABOLITION.—The Alexandria Gazette invites
Messrs. Garrison, Thompson, Tappan & Co. to
pay a visit south of the Potomac, but advises
them affectionately to keep clear of Vicksburg.
The caution would not be amiss, and yet we know
no field of operation so legitimate for them as the
slave states themselves. It is not to be tolerated
that these incendiaries should prepare among us
the fire brands which they are hurling in every
direction over the Southern States, regardless of
all consequences, and perfectly indifferent to the
mischief which they may produce. The whole
southern press is teeming with complaints of
those inflammable missiles with which the mails
are loaded, and calling upon us to protect them
against this improper and dangerous interference.
And we are bound to do so, if we have any re-
spect for their constitutional rights, or any regard
for the preservation of the Union. It is of no
consequence what our opinions of slavery may be,
or how adverse to its existence. We may differ
nothing therein from our Southern brethren
themselves; in the abstract question they are
probably as much opposed to it as we are. But
we are bound to protect them in the enjoyment
of their rights, from the wicked devices of those
fanatics, who would aggravate the evil, by for-
ging additional fetters for the slave, and endanger
the lives of the owners, and disturb the quiet of
the country under the guise of a pretended phil-
anthropy.—Pittsburgh Advocate.

At a meeting of the Committee of Vigilance
and Safety for the city of Nashville and its vicin-
ity, held at the City Hall, on Thursday, 20th Au-
gust, 1835, John Shelby, Esq. in the Chair; the
following preamble and resolutions were unani-
mously adopted: Whereas, it is believed by this
Committee, that funds to a large amount have
been contributed by Arthur Tappan and other
fanatics of New-York, for the purpose of dissemi-
nating through the Southern and Western States,
incendiary pamphlets, inciting the Slaves to re-
volt, and it is known that many of our merchants
are in the habit of purchasing goods of said Tappan,
(merchant of New-York) thereby increasing his
power to injure us.—Therefore,

Resolved, That we recommend to the mer-
chants of this city, and of the State of Tennessee,
to make no purchase of said Tappan. And it is also,

Resolved, That we advise our citizens to ab-
stain from dealing with any merchant, who is
known to make any purchase from said Tappan,
or any other Abolitionist, after this date.

Resolved, That the Merchants of Nashville and
of the State of Tennessee, be requested to hold
meetings and express their views upon the sub-
ject of trading or dealing with Arthur Tappan &
Co. or with any other Abolitionist.

W. H. HUNT, Secy.

From the Richmond Compiler, Aug. 6.

THE PUBLIC MEETING ON TUESDAY.

The unanimity with which the judicious report of
the committee, on the subject of Northern incen-
diaries, was adopted by the full meeting of our
citizens, shews the solemn determination of our
people to repel with promptitude and indignation
the attempts of impudent intermeddlers with our
internal affairs. Not a word of debate took place
upon the main propositions. All seem to agree
that the committee had struck the happy medium,
and had presented to our Northern brethren a
calm, yet forcible appeal, which cannot be lost
upon those to whom it is addressed. It is not to
be disguised that interference from any quarter
with our internal concerns, will endanger the
peace and safety of the Union. The subject is
far more delicate and dangerous than any which
could possibly be touched; and knowing this,
the Northern States, if they deem the Union
worth preserving, will punish such of their citi-
zens as may apply the torch to the sacred edifice.
We shall hereafter consider the propagation
amongst us of incendiary doctrines, as an actual
breach of war upon us, and shall govern ourselves
accordingly. We do not mean to wait until dan-
ger becomes too formidable for resistance—until
the mine is ready for explosion—but will meet
the evil at the threshold. The refusal of the le-
gislative authorities of the North to act decisively
and to restrain their citizens from acts of aggres-
sion on our part, will be considered as an acqui-
escent in the outrages of which we complain, and
will be considered the signal for decisive mea-
sures of defence.

We are sure to speak the almost universal
Southern sentiment, when we repeat the remark
that we can hold no fellowship, either political or
social, with those who let loose upon us incen-
diaries and cut-throats, or refuse to exert their legal
powers in arresting the progress of the evil.

A writer in the New York American sets forth
the operation of what has been lately contended for as
a principle of law, after the following manner:—

It has been asserted that 'eminent jurists,' at the
South have given their opinions, that Mr. Tappan, and
other active abolitionists, are subject to indictments in
the slaveholding States, for the dissemination, by
means of the United States Mail, of their incendiary
publications; that, after indictment, they may be
tried by jury, by the Governor of the State where the
indictment has been found, and punished according
to its laws; that the mail in such cases is the agent
or machine of the Abolitionist, which commences
when he lodges in the Post Office for distribution in
the South, such publications as, by the laws of the
Southern States, are prohibited from circulation with-
in them.

I do not propose to discuss the soundness of this ex-
position of the law. But it is founded upon the prin-
ciple, that parties are liable to be punished by the laws
of a State, for crimes not consummated within its ju-
risdiction, by persons neither owing allegiance to it,
nor fugitives from its laws.

In some of the city papers of this week, it has been
stated that the Macon, Ga. Journal asserts, that \$12,-
000 have been raised in that neighborhood, and \$20,-
000 at New Orleans, for the delivery of the person of
Mr. Tappan, at those places.

The following letter was received by a gentleman
residing in New York, who keeps a dry goods store in
Charleston, S. C.:

'If you are seen going into Tappan's, Rankin's, or
any abolitionist's vengeance will be poured out on
your now flourishing establishment in Charleston.

By order of the
SELECT COMMITTEE.

SLAVERY.

THE MARRIAGES OF SLAVES.

Why do not masters allow and require the legal
solemnization of marriages among their slaves, as
it prevails every where among the free and the
civilized? The fact that they do not, is now
extensively known at the north, though not uni-
versally; the reasons for the practice are but very
imperfectly understood.

The fact is, that no formal marriage covenant
is required by law, of those male and female
slaves who cohabit as husband and wife. No
legal ceremony is performed or registered. With
the consent of their owners, they can form con-
nections. In doing so, many of them have a cus-
tomary form of making the contract; and this is
more or less obligatory upon their consciences.
Yet the contract is not recognized by the state
laws; and the universal practice, I believe, has
been, that under the control of their masters,
there has been no solemn rite, such as we call
marriage in New England.

For many years after I knew what the practice
is, I wondered at the anomaly. I could not per-
ceive why legal and proper marriages were in-
consistent with a condition of servitude, or with
the safety and interest of the master. Now I
wonder no longer. It formerly seemed a purely
gratuitous act of oppression, or of reckless dis-
regard to the moral condition and social enjoyment
of human beings. Now I see that the allowance
of legal marriages would in one generation destroy
the system of slavery, root and branch.

The reason is, that the disuse of legal marriage
is necessary to sustain the master's right of property
in the children. The laws give to the owner of a
woman a property in her children, whether the
father be bond or free, black or white. The
father may be a slave to the same planter, or to
another; he may be a colored or a white free
man of the neighborhood; he may be the owner
of the mother himself, or his hopeful son. The
law is the same in every case; the children of a
colored female follow the condition of their mother.
This claim on children as property must be legally
maintained, or slavery could not be perpetuated
and 'entailed' on successive generations of the
hapless victims.

Now the code of laws must not contradict
itself. It must not take away by one enactment,
what it secures by another. But a legal marriage
constitutes the father of children, the master of
these children during their minority. He has a
legal right to command them, to keep them with
him, to educate them, to require their service and
toil for his benefit and their own. No other man
can possess any right or authority over them,
without the father's voluntary consent, transfer-
ring his own rights and the corresponding power,
unless he or his children have forfeited their
rights by some crime or neglect. If a man slave
were the legal father and master of his own child-
ren, he could reject the claims of the white man
who is the owner of their mother. He could effec-
tually prevent his working them, punishing them,
or selling them. He could pronounce his
own children free from all control but his own
and that of their mother. She too would have
with her husband a joint legal authority over her
children; and in the event of his decease, the law
would still sustain her prerogatives and secure
guardians to her offspring.

It is perfectly manifest, therefore, that marriages
can never be generally allowed among slaves; for
it is essential to the continuance of slavery, that
the children should come under the yoke of
bondage—that they should not be born free and
in possession of the inalienable rights of human
beings, but heirs of their parents' hopeless mis-
eries. The practice of denying them the marriage
rite, is necessary for securing the owner's property,
both in parents and children. Necessity is the
 plea, and that alone. No other will be—can be
offered. If I am told that 'necessity is the ty-
rant's plea' for wrong doing, I reply—I cannot
help it. If I give any reason for such a strange
practice in our treatment of human beings, 'nec-
essity is laid upon me' to give this alone; yea,
'we is unto me' if I hide the truth.

Consider now the moral character of this prac-
tice, and the numberless evils attendant upon it.

It directly impugns and makes void an insti-
tution of God—one which he ordained at the crea-
tion—has revealed under every dispensation—
designed for all people, and guarded by the sol-
emn injunction, 'What God hath joined together,
let not man put asunder.' The master puts
asunder the husband and wife when his pleasure
or convenience requires; and one or the other is
often sold and removed forever from the sight of
the other. He could not do this with so quiet a
conscience, if he regarded them as united by a
legal ceremony and a religious covenant—'the
covenant of God.' It would be a gross violation
of law, if his victims had been legally married.
As the practice is, the institution of God is put
away from more than two millions of social be-
ings, through the length and breadth of our slave-
holding region. Were there no dark pollution
on our system of oppression, would not this defi-
ance of the authority of Jehovah and of the ar-
rangements of his providence, render it a heinous
crime in the sight of Heaven? It sits as God in
the temple of God, and changes times and laws.
—N. E. Spectator.

The following resolutions were adopted
last week by the Maine Baptist Convention:

Whereas, God hath shewn himself in all ages
the friend of the oppressed; and the uniform ten-
dency of the christian religion has been to de-
stroy all unrighteousness and oppression—And
whereas the existence of personal slavery in the
Southern States of this country is a great moral
evil, evidently contrary to the first principles of
the moral law of God and the Gospel, Therefore,
Resolved, That it is the duty of the ministers
of the Gospel composing this Convention, with-
out in any way interfering with, or pronouncing
upon particular measures for the extinction of
this evil, to recommend to their churches special
prayer to God for wisdom, to all concerned in its
continuance—so that a speedy, legal and peace-
able termination of slavery may, by the Divine
blessing be brought about.

Resolved, That in the resolution which we
have just passed on the subject of slavery, we do
not design to identify the members of this body
with any particular society.

[From the Concord (N. H.) Herald of Freedom.]
GEORGE THOMPSON.

To reply to all the slanders and falsehoods shower-
ed upon the noble stranger, Geo. Thompson, from our
most unscrupulous press, with a frequency, multi-
plicity and malice aforethought, that beat the 'infernal
machine' fired off at Louis Philippe, would worry
down Briareus himself with a whole quiver of goose
quills in each of his hundred hands—and an attempt
to be heard before a community resolved into one
great, variegated mobocracy, were as idle and bootless
as the whistle of the stout mariner amid the roar of
the tempest. But there is now and then a perpetra-
tion, that transcends Abolition patience itself.

Professing Christians, most of us, we did not dream
that associations of the friends of missions would dis-
regard the appeal of Mr. Thompson, or refuse to hear
him because he was 'a foreigner,' or that an enlight-
ened ministry would join in with the wicked partizan
deprecation. 'Foreign emissary,' supported by foreign
ends, sent her to overturn our peculiar institutions.
What is the missionary to India but an 'emissary'?
what is New England to the Hindoo but 'foreign
land'? and what the gifts of the monthly concert, and
the treasures of the contribution box, but 'foreign
funds' to the banks of the Ganges? and what—I was
about to say—are the infernal rights of Heathenism
but their 'peculiar institutions'? But here the paral-
lel fails, for there is nothing in all the grim and foul
incidents to ages of Pagan darkness and depravity, to
be named by the side of that unutterable, diabolical
'peculiarity,' American Slavery! Slavery, pure,
absolute, unalloyed—extinguishing the soul, render-
ing needless all letters of the body, reducing man to
the implicit subserviency of the dog—No! there is no
'peculiar institution' under heaven, comparable with
this, and has not been since the fall.

Mr. Thompson witnessed this associate procedure;
and on his return to his lodgings, took up the question
with professional composure.—What has the Church
to do with slavery? He made it the theme of his
evening lecture. The chapel was full. Many clergymen
of the association, and gentlemen of high eccle-
siastical and literary rank attended. I wish they
had all attended. I wish the entire ministry of New
England could have heard that lecture. 'What has
the Church to do with slavery?' was the tremendous
interrogatory, and would to Heaven the American
church could have listened to the mighty reasonings
in reply. Could they have been within the reach of
that argument, and heard it in the spirit of Christians
in season of revival—the 'incendiary' appeal of
George Thompson that night would have proved, by
the blessing of God, the overthrow forever, of American
Slavery.

At the animated and urgent request of many who
were desirous to hear him again, he remained and lec-
tured on Wednesday evening. The chapel was
thronged. Very many clergymen attended—more
than on the preceding evening. It was as reverent
and respectable an auditory as the land could afford.
The theme of the lecture was the crime of the aboli-
tionists and the sin of their cause. It was that they
pleaded for the black man. It was because he was
black. The orator seemed to give full play to his
feelings and his genius. His illustration of the two
philanthropists, in the captive's dungeon at midnight,
one demanding of the other, as they came nigh and
heard his moan, and the clank of his chain, as he tossed
in his restless sleep—that they should rescue him
and give him his liberty, and the other, in the true
spirit of prudential expediency, questioning of the cap-
tive's form, his country, his features, his complexion,
and to all these, the reply *He is a man*, in thundering
succession, was overpowering—terrible. I do not re-
member any thing like its effect upon the auditory.
The whole lecture was of grand and lofty eloquence,
realizing to me what I had imagined of the powers of
Sheridan or Patrick Henry.

At the close of the lecture, a resolution drawn by
Mr. Whittier, and vindicating the claims of Anti-Slavery
upon the church, and upon all patriots and christi-
ans, was offered by Rev. Mr. Curtis of Pittsfield.
Rev. Mr. Root of Dover, in the chair. It was second-
ed—twice read, that it might be distinctly heard, and
carried by an almost universal vote—not a hand rising
to the contrary call. After this, under impressions
that I could not resist, and in such terms as I could
command, I moved the Rev. and learned assembly
that thanks be proffered to our beloved brother Thomp-
son, for his affectionate labors among us, and that the
vote be expressed by rising. The motion was an-
swered by a spontaneous, simultaneous, and enthu-
siastic rising, that seemed to leave no unthankful or un-
thankful individual in town.

SOUTHERN BENEVOLENCE.

The leading article of the Richmond Compiler
of the 2d inst. details some of the particulars
wherein the treatment of the slaves has become
more rigorous in the south, in consequence of the
alarm felt on the abolition question. Among other
things it is said, 'preachers are forbidden to
preach to slaves, and any white man, (a stranger)
found in any negro quarters, or conversing with
negroes on the road, will be considered as a vaga-
bond, and treated accordingly.' A dozen lines
below this, the Richmond Compiler puts forth, as
an aphorism peculiarly deserving the consideration
of the abolitionists, this sentiment—'The
God of Justice sanctions no evil as a step towards
good.' We wonder if this saying was duly pon-
dered before the regulation was instituted inter-
dicting the slaves from having the gospel preach-
ed to them; or does the slave holder's right of
property include the souls as well as bodies of
the poor negroes?—E. Post.

Free Blacks at the South.—We are informed by
a person from the South, that measure are spoken
of there, to expel the free colored population, by
the imposition of such heavy taxes upon them,
that they will be obliged to remove. Should this
policy be adopted, it will operate to the great
disadvantage of those who may be driven away
by it, and who will be obliged to seek in other
States a domicile that will hardly be allowed to
them.—Philed. Gazette.

Letter of the Methodist Bishops.—Bishops Hed-
ding and Emory, of the Methodist Episcopal
Church have recently addressed a Pastoral Let-
ter to the New-Hampshire and New-England
Conferences, exhorting their preachers and mem-
bers to have nothing to do with the Abolition So-
ciety and its Lecturers, and to refuse them the
use of their Pulpits and Houses.

The Norfolk Herald remarks, that if the aboli-
tion fever does not cool down, it will completely
cut off the southern quota of students, from the
colleges of the north.

Lieut. Stuart, of the United States ship Dela-
ware, has been killed in a duel in the Mediter-
ranean, by acting Lieut. Turner.

Eighteen houses were recently destroyed by
fire, at Huntsville, Alabama.

[From Zion's Herald.]
A BOSTON MOB.

EXCITED BY THE DAILY PRESS.

Reader, those who were engaged in this riot, call them-
selves MEN—gentlemen. We do not dispute their
claim to the title. But till now we have ever gloried in
our birth-right. And this is the land of LIBERTY—lib-
erty of speech, liberty of the press! Our soul is sick at
such hypocrisy. Give us the true iron despotism of the
Autocrat of all the Russias, rather than this miserable
mockery.

'It is strange!—it is dreadful! Shout, Tyranny, shout
Through your dungeons and palaces, Freedom is o'er!—
If there lingers one spark of her fire, tread it out
And return to your empire of darkness once more.

For if such are the braggarts that claim to be free,
Come, Despot of Russia, thy feet let me kiss—
Far nobler to live the true lieutenant of thee,
Than sully even chains by a struggle like this.'

We feel ourselves solemnly called upon at this crisis, to
speak plainly. We have truly fallen upon perilous times.
Our country is fast verging into one great mob. The wise
and prudent men, if we rebuke that spirit, advise, in a
whisper, to be very cautious. Out upon the cautious-
ness, that will see the Union endangered in this ruthless
manner, without a loud word of denunciation. What!
while demons are prowling about the country, hanging
innocent men, and destroying churches, shall we not
give utterance to our scorn and loathing? We are told
that we should use mild and placid diction. Ay, truly!
smile and bow, while our WIVES and CHILDREN are
burning upon the altar of popular fury; and huzza with
the priests who minister at that altar, while we are fatten-
ing for the next offering. This has become no child's
play; it is a sober and melancholy thing.

WHO ARE THE AUTHORS OF THIS RIOT? The Daily
Press of the city, with a limited exception. Those who
have been most actively engaged indirectly in the work,
are,

THE BOSTON COMMERCIAL GAZETTE,
THE COLUMBIAN CENTINEL.

The first is a miserable, weather-cock affair, ever veer-
ing in politics. Its influence is principally confined to
the monocratic portion of the community. For many
years it has been the confidence of intelligent men.
It published, the day of the meeting, the notice of the la-
dies, together with the following palpable bait:—

It will be recollected that the above Society attempted
to hold their annual meeting in Ritchie Hall last week,
and were prevented by a number of PATRIOTIC citizens,
who assembled at an early hour, for the purpose of being
introduced to Mr. George Thompson, who was to ad-
dress the meeting on that occasion. It is understood that
Mr. Thompson, nothing daunted by the discomfiture he
met with last week, will hold forth this afternoon, at
the Liberator room, 46 Washington street.

This was virtually calling upon the same 'patriotic
citizens' to try it again,—and so it was understood.
But the account of the transaction, is most insolent.
Here are extracts:—

The Female Anti-Slavery Society, in mere BRAVADO,
and in the very face and eyes of PUBLIC OPINION, at-
tempted to hold another meeting, to be addressed by a
number of gentlemen, the notorious foreign rascal, Geo.
Thompson, to be among the number. Before 3
o'clock, a multitude of people began to assemble in Wash-
ington street, in front of the Liberator office, and in the
course of half an hour, there were as many as two or
three thousand citizens peaceably congregated.

Peaceably indeed! But to proceed. These time-serv-
ing, truckling pseudo patriots (Heaven help the mark!)
say that Garrison was 'dragged from his hiding place,
taken by the crowd into State street, with the avowed
purpose of applying a coat of tar and feathers. The Mayor,
however, assisted by a number of his friends, fearful of
consequences, came to the rescue of the poor devil in the
very nick of time.—had it been a minute later, no earthly
power could have saved him; but just as he was appear-
ing the south door of the City Hall, the Mayor made a rush,
and not being violently opposed by the multitude, was
fortunate enough to get him within the walls and close
the doors, just in season to save him FROM A FATE HE
WELL DESERVED, but which no one can contemplate
without a shudder.'

There is not one word of disapprobation in this wicked
publication, but rather decided approval!

It was in fact a meeting of GENTLEMEN OF PROPER-
TY AND STANDING from all parts of the city, who
were disposed, and still are determined, at all hazards, and
at some what may, to preserve the peace of the city from
all domestic incendiaries, as well as to protect the integ-
rity of the Union against foreign interference.

A most charming way to 'preserve the peace of the
city.' The article is closed thus:—

We trust that Garrison and his deluded followers will
learn a lesson from the events of yesterday afternoon that
shall prove a benefit to them for the rest of their lives.
It will not do for them to brow-beat public opinion in this
way; it cannot, nor it will not come to good. This
community will no longer tolerate their RASCAL
CONDUCT.

Shame! shame! shame!—our cheeks tingle with mori-
fication.

The second paper on our black list is too small a con-
cern, and too puerile for us to notice any farther than to
give its name.

If this country is ultimately and totally ruined, it will
be by the profligacy of the Press. Our fears are terrible.

About half past 12 o'clock on Friday morning, fire was
discovered in a large two story wooden house, occupied
by eighteen Irish families, consisting of 120 members.
The fire was the work of incendiaries, and two persons
accused were taken from their beds at South Boston, same
morning, on information given to the Chief Engineer by
a third person. It is said that the two made proposals to
the third person to join them, and he seemingly com-
plied, saw them apply the match, and then gave the infor-
mation. They were examined before the Police Court,
and fully committed to take their trial at the Supreme
Court, in November. Their names are Stephen Russell
and Simeon L. Crockett. The house being inhabited, the
punishment for their offence, if found guilty, is death.

Stephen Russell, one of the men now confined in the
Leverett Street Jail, on a charge of having set fire to the
dwelling house in South Street Place, on Saturday after-
noon confessed to the Chief Engineer, Mr. Hammond,
says the Journal, that he, in company with a man named
Thomas Tisdale, a graduate of the State Prison, were the
individuals who broke open Mr. Hutchinson's store in
Purchase street, on the 13th of August last, and that Tis-
dale set it on fire. Tisdale was forthwith arrested, and
goods were found in his house, which Mr. Hutchinson
recognized as his own property.

On Wednesday last, a man named Ambrose Cole, a
copper-plate printer, was arraigned at the Police Court,
for cruelly beating an orphan lad in his employ, only nine
years of age, for accidentally spilling some oil in the
street, and overturning his tea cup at the table. On ex-
amining the boy, one hundred and fifty-one stripes were
found on his back, sides and legs! The wretch was or-
dered to recognize in the sum of \$500, and for want
thereof was committed.

Dr. Skinner, of Andover, has received and accepted
a call to become pastor of Lighthouse street church, New
York. Dr. Cox was their former pastor.

The proper place for the following article from the N. Y. Commercial Advertiser, is in the Refuge of Oppression, and there we had intended to place it; but really, there is so much oppression now in the land, that our Refuge has not room to contain it all.

[From the New-York Commercial Advertiser.]

PROCEEDINGS AT UTICA.

An interesting letter from a highly respectable gentleman in Utica, enables us to furnish the reader with full information touching the proceedings of the Abolition Convention, as well on the part of the Convention, as the people in opposition to that body. It appears, that in pursuance of the resolutions of Saturday evening, the people assembled in the court room on Wednesday morning, at nine o'clock, but did not organize and commence business much before ten o'clock.

A preamble and resolutions were passed reiterating their sentiments in relation to the proposed Convention, and protesting in the strongest terms against its assembling within the bounds of the city. By one of the resolutions a committee of twenty-five was appointed to wait upon the delegates to the Convention and urge them not to assemble, and warn them of the consequences of persisting in their designs. With this preliminary explanation, the narrative is pursued by our correspondent.

Utica, Oct. 21, 1835.

The long agony is over. The grand State anti-slavery convention has met, flourished its little brief hour, and adjourned sine die. You will have seen by our newspapers that our city has been full of excitement for the last four or five days, and the fever has seemed daily and hourly to increase. The unfortunate resolution of the common council to open the court room to the convention, set the whole population into an uproar, and the meeting of last Saturday evening was but just what might have been expected from that proceeding. The meeting was adjourned to this morning at 9 o'clock, to be held at the court room, the place appointed for the convention. This morning the good men and true of the city assembled at the place appointed, and unanimously as they completely filled the room, the abolitionists wisely remembered, that it was a philosophical truth that the same space could not be occupied by two different bodies—and accordingly sought a new theatre for their operations, which was furnished them by the trustees of the second Presbyterian church. The report of the proceedings of the meeting of the citizens, which I send you, will let you know what was done there. But to return to the abolition convention. It was called to order about ten o'clock, and Judge Brewster, of Genesee county, was chosen chairman pro tempore, and the Rev. Oliver Westmore, of this city, Secretary. A constitution of a State Anti-Slavery Society was then produced, hastily read, and non. con. adopted.

A declaration of the opinions and creed of the convention was then produced, and the reading of it commenced by Lewis Tappan, Esq. The doors, which had been shut, up to this time, were now opened by a crowd of the friends of "free discussion," who had been compelled to remain outside, and who, in their progress through the vestibule, freely discussed sundry black eyes, knuckles, and left a coat or two, *hors du combat*, and its owners very like as one as in their shirt sleeves. Some anti-abolitionists, who were near the door, interfered and induced the "free disputants" to suspend further proceedings. But the doors were now open, and the house was instantly filled with those friends of good order, who are never seen except about the first week in November, and the mode and place of whose existence during the rest of the year, has, for some time past, been a riddle to inquiring philosophers.

The house was now in perfect uproar. Cheers, groans, yells, and all manner of strange noises ensued. The reader, Mr. Tappan, continued most manfully reading at the creed, though he could not make his next neighbor hear a word of what he said. After having gone on in this way some twenty minutes, the committee of the citizens of Utica, entered the house, headed by the honorable Chester Hayden, first judge of Oneida county, and requested a hearing from the convention. The uproar and confusion was now tremendous. Cries from all parts of the house, to hear the committee, were mingled with yells and hisses, and all the whilst Mr. Lewis Tappan steadily performing his pantomimic reading of his "creed." The chairman at length induced Mr. Tappan to desist, and the meeting came to order to hear the communication of the committee from the meeting of citizens at the court room. It was read by Mr. J. Watson Williams, after which Judge Hayden addressed the Convention, and on behalf of the citizens, entreated it to adjourn, as the only possible means of preventing dreadful results. He assured it, that the communication just read, had emanated not from a mob but from the worthiest and most reputable inhabitants of Utica, and that it embodied sentiments entertained by a large body of the citizens. Mr. Lewis Tappan then moved that a committee of ten be appointed to prepare suitable resolutions for the convention, and a respectful reply to the citizens of Utica. Alvan Stewart, Esq. of Utica, then seconded Mr. Tappan's resolutions, and undertook to say something, but the friends of "free discussion" were so free in expressing their own opinions, and talking just as they listed, and each man for himself, that the gentleman's speech was a dumb show to all but the speaker. He therefore wound it up, very briefly, and sat down. The Hon. Samuel Beardsley, member of Congress from this county, and the to-be-next governor, if Mr. Van Buren is elected President, and has a good place for governor Marcy at Washington, then got up upon a bench and after curling his eye-brows into the available expression which he frequently puts on, hoped his respected fellow-citizens would wait until the convention could reply to the committee.

The convention had heard the communication of the citizens, and he was anxious to hear what it had got to say to it—to hear what apology it had to offer for coming to this city and insulting it by making it the place of its deliberations. He (the congressman) deemed the result one of the most aggravated nature—"twas flat burglary as ever was committed; and the convention ought, if it could, to make a most humble apology for it. The gentleman went on at some length in an equally beautiful, and considering the place and circumstances, equally appropriate strain for some minutes, refreshing in this manner any faltering which the universal-suffrage patriots might have felt about going mainly up to the work of establishing the liberty of speech—and action; which I suppose means the right to swear at folks as much as we have a mind to, and tar and feather them at pleasure. But Mr. Beardsley has peculiar views upon the subject, and must not be condemned without a hearing. He believes, that "the disgrace of holding an abolition convention in the city is a deeper one than that of twenty mobs, and that it would be better to have Utica razed or have it destroyed, like Sodom and Gomorrah, than to have the convention meet here," for so he said in a speech at a public meeting in this city ten days since. When Mr. Beardsley finished his pacific address, which he did amid cheers, hurrahs and yells of his constituents, Judge Hayden again rose and endeavored to allay the excitement of the meeting, and urged the necessity and propriety of waiting quietly the answer of the convention. In the meantime the leading men of the convention held a short consultation, and determined

that it was best to adjourn it sine die. The vote was accordingly put and unanimously carried, and the convention declared adjourned. The difficulty was not, however, entirely over. The free discussion men had to be convinced that it had really adjourned, and Mr. Beardsley wished to extract from the convention some assurance that it would never meet again. However after the lapse of half an hour the whole assembly fairly vacated the church, with as few instances of disturbance as could have been expected. The members of the convention have, we believe, in no case received personal indignity, but it has been in several cases owing to the interference and protection of gentlemen opposed to them in sentiments, that they have not met with severe treatment at the hands of the populace.

It is a most fortunate circumstance, that it should have passed off as it did without dreadful consequences. The excitement in the church exceeded all belief. For some time there was momentarily reason to fear an outbreaking of actual violence, which would have been uncontrollable. Ropes were at one time fixed around the house on the vestibule of the church, and there were frequent calls from without for a gentleman whose name was peculiarly odious with the populace. The convention acted most wisely in adjourning as they did, for no other course could possibly have prevented the destruction of the church, and probably loss of life. Much more wisely would its members have acted had it never been called—or called at a time when the public mind was not alarmed upon the subject to a perfect frenzy.

The members of the convention, after the adjournment, began to leave town, and many had gone, when a project was started by some of them to meet again at Peterborough, Madison county, and finish their deliberation. The remainder accordingly left town for that place about three o'clock this afternoon. The city now seems quiet, and we shall probably have no farther disturbance. It is melancholy to think that such things can be in our best regulated towns, but the responsibility, fearful as it is, lies in a great degree with those who invite persecution and violence.

One word of the convention. It was much more numerous than I had dreamed it could be. I do not know the number, but should think there were not less than five hundred or six hundred present. Their appearance also was very respectable. Many seemed to be clergymen, and almost all of them men of more than ordinary respectability. I am persuaded that they could not have dreamed of the excitement they were causing, or they would have believed, that though such an assemblage was lawful, yet with St. Paul, that all things lawful are not expedient, and would have abstained from holding it now.

I send you, accompanying, a printed account of the proceedings of the citizens' meeting at the court house. You will see the preamble and resolutions are very highly spirited. It is deeply to be regretted that something more cool could not have been produced; but there was no help for it. Many of our coolest and most respectable citizens seemed perfectly carried away with excitement and alarm, and the *sovereigns* were wide awake for a frolic. I have no doubt that the second Presbyterian church would have been torn down, if it had not been for the meeting this morning, and the committee coming into the convention, which gave them a reason for adjourning.

It is mournful to think how great the tendency of good men is to ultrasm, when their minds become excited. It is understood that Gerrit Smith invited the convention to Peterborough, and I presume it is so; as Gerrit is a friend and believer in immediate emancipation; though a colonizationist, as he believes that affords the best hope of attaining the prevalence of the former doctrine.

I cannot learn that Thompson was in town, and I presume he was not. The mob cut up a few capers this afternoon. About 3, they called upon Captain Clark to clear his temperance house of Abolitionists in twenty minutes, which order he complied with. They have fired some cannon and whooped about the streets a little, but have not done much mischief; and I think, as it rains pretty smartly now, (6 o'clock), there is little probability it will do much more. Alvin Stewart was called for by the mob. "Just hand out old Stewart, and pass him out." "We want Stewart!" "Old Stewart!"—were frequent cries.

[From the State Journal.]

ANTI-SLAVERY MEETING—FREE DISCUSSION ASSAILED BY VERNONT—RIOT AT MONTPELIER.

The two meetings of the Vermont Anti-Slavery Society, held in this town on Thursday and Friday evenings of the past week, will form a memorable portion of the history of Vermont. Those who shall live after us, will yet revert to the 22d and 23d days of October, 1835, as a period when the dearest rights of peaceable, quiet and unoffending citizens of VERMONT were trampled in the dust—when a portion of the citizens of Montpelier, in the presence of hundreds of most respectable ladies and gentlemen, assembled from different and distant parts of the state, including many Representatives of the People, volunteered to cover themselves with indelible infamy by perpetrating acts of violence and tumult, which would be disgraceful to the most barbarous people upon earth.

In the exercise of a right, guaranteed by the constitution of Vermont, the members of the Vermont Anti-Slavery Society assembled on Thursday evening, the 22d, "in an orderly and peaceable manner, to consult upon the common good." To the kind indulgence of the General Committee of the Legislature, who are accustomed to hold their evening sittings in the Representatives' Hall, the Society were allowed the occupancy of the Hall for the purpose of their meeting. Not only so, but several of the committees sitting in other rooms, adjourned for the evening, with the view of listening to, or participating in the proceedings of the meeting. Knowing that a considerable number of the members of the Legislature were either members of the Anti-Slavery Associations, or friendly to the principles on which they are formed, we had reason to hope that this consideration, if no other, would shield us in the undisturbed enjoyment of a plain constitutional right, in the very sanctuary of the laws. In addition, it ought to be stated, that a goodly number of the Society of Friends of both sexes, so proverbial for their pacific principles and peaceful practice, were expected to grace the assemblage, as they did, by their presence. At an early hour, the Representatives' Hall was entirely filled with an audience of the highest respectability, including a large number of members of the General Assembly, eleven clergymen, or more, from various parts of the state, a highly respectable number of the ladies of the village, and citizens generally. The Rev. SAMUEL J. MAY, of Brooklyn, Connecticut, having been particularly invited by our Society to be with us on the occasion, after prayer by Rev. Mr. Kellogg, of Montpelier, and the usual preliminary proceedings, rose and addressed the audience on the subject of American Slavery, and the appropriate means for its removal, in a style and spirit significantly betokened by the almost breathless attention of the people assembled, for the space of an hour and a half, with the exception only of the short interval of suspense, occasioned by dastardly assaults from without. At about 8 o'clock, some cowardly ruffians in human shape, meanly skulking in the rear of the house, without doubt excited to their dirty work by a higher grade of self-constituted representatives

of "a large number of the inhabitants of the town," and of the Legislature of Vermont, threw a couple of eggs through the window panes directly at the Rev. Mr. May. Fortunately, the aim of these out-of-door proxies was not so deadly as to cause a suspension of the speaker's remarks, further than to observe, with the utmost composure, "Ah! we are dealing with a greater evil than this," which met with a prompt response from the audience. At this moment, Col. Miller threw up the window through which the arguments of our opponents had been communicated, and seating himself in it, remained between the speaker and the point of attack, until the conclusion of the address. After the lapse of half an hour, one or two stones were cast in at another window, but without in the least injuring any person in the Hall.

The address of Mr. May being concluded, the following Preamble and Resolutions were offered and after animated addresses from Col. Miller, Mr. Ballard of Bennington, Mr. Sampson of Middlebury, and others, were unanimously adopted by the Society:

It is a remark of Blackstone (the Prince of human jurisprudence) on slavery, "it is repugnant to reason and natural law, that such a state should exist anywhere."

Judge Story well observes, that "the existence of slavery in any shape is so repugnant to the rights of man, and the dictates of justice, that it seems difficult to find for it any adequate justification. It had its origin in time of barbarism, and was the ordinary lot of those conquered in war. It was supposed that the conqueror had a right to take the life of his captive, and by consequence might subject him to perpetual servitude. But the position itself on which this right is founded is not true. And if in such case it were possible to contend for the right of slavery as to the prisoner himself, it is impossible, that it can justly extend to his innocent offspring through the whole line of descent." He continues, "How can we justify ourselves or apologize for our indifference on this subject? Our Constitutions of Government have declared that all men are free and equal, and have certain inalienable rights, among which are the right of enjoying their lives, liberty, and the pursuit of happiness. May not a miserable African ask, 'Am I not a man and a brother?'"

Says Jefferson, than whom a better judge cannot be cited, "The hour of emancipation is advancing in the march of time. It will come. It is not brought on by the generous energies of our own minds, it will come by the bloody process of St. Domingo."

"Man to be possessed by man," said B. Ivar, "Man to be made property of?—The image of the Deity to be put under the yoke? Let these usurpers show us their title-deeds!"

Said Lafayette, "When I am indulging my views of American prospects and American liberty, it is mortifying to be told that in that country a large portion of the people are slaves. It is a dark spot on the face of the nation. Such a state of things cannot always exist."

Holding to the truth so forcibly expressed by Jefferson, and equally desirous on the one hand, to prevent tragedy, and on the other to secure liberty, the Vermont Anti-Slavery Society, hereby re-assert their firm purpose to co-operate in removing slavery from the land by the "generous energies of the minds of freemen;" we aim to overthrow slavery by the moral influence of an "enlightened public sentiment;" by a clear and fearless exposition of the guilt of holding property in man; by analyzing the true nature of slavery, and boldly rebuking the sin; by a general dissemination of the doctrines of political economy, in regard to free and slave labor; by appeals from the pulpit to the consciences of men, by the powerful influence of the public press; by the formation of societies whose object it shall be to oppose the principles of slavery by such means as are consistent with our obligations to the law, religion and humanity; by elevating, by means of sympathy and education, the character of the free people of color among us.

Our testimony against slavery is the same which has ever formerly, and with so much success been applied to prevailing iniquity in all ages of the world, the truth of Divine revelation. Believing that there can be nothing in the Providence of God, to which this holy and eternal law is not applicable, we maintain that no circumstances can justify the slave-holder in a continuance of the system; that the fact that the system did not originate with the present generation is no apology for retaining it; inasmuch as crime cannot be entitled; and no one is under the necessity of sinning because others have sinned before him. That the domestic slave trade is as repugnant to the laws of God, and should be as odious in the eyes of a Christian community as the foreign, and that the child born on the plantation is not an entitled article of property.

We do not talk of gradual abolition, because as Christians, we find no authority for the gradual relinquishment of sin. We say to slave-holders, repeat now—to-day—immediately—just as we say to the intemperate, "break off your vice at once—touch not, taste not, handle not, from henceforth forever!"—Therefore,

Resolved, That we see no cause for abatement of ardor or confidence in the enterprise of the immediate abolition of slavery in our country; on the contrary we have the most sustaining and encouraging motives—the Divine assurance itself—that we shall at length reap, if we faint not.

As every part of the Union is deeply interested in the prosperity of all other parts, and as the existence of slavery in any one part endangers the whole, therefore—

Resolved, That an attempt made by the people of one section of the Union to persuade those of another section to abolish slavery, is not an officious meddling in things which do not concern them.

Resolved, That an attempt on the part of the people of the non-slaveholding states to convince slave-holders that their system of slavery is wicked and ruinous, is neither unconstitutional nor immoral, but a plain duty enjoined by that precept which says, "thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

Resolved, That the practice of holding men as property, being a violation of human rights, and a bold usurpation of a divine prerogative, his immediate emancipation is required by justice, by true expediency and by the Divine law.

Resolved, That the people of the non-slaveholding states being in many ways deeply involved in the guilt of slavery, especially by permitting its existence in the District of Columbia and in the Territories of the United States, it becomes us while remonstrating with our Southern brethren upon the sin of slavery to take the beam from our own eye, by using all proper exertions to procure the abolition of slavery in said District and Territories.

Resolved, That the danger of insurrection among slaves, arises, not from the prevalence of anti-slavery doctrines and principles, but from the misstatements of slave-holders and others, who represent abolitionists as encouraging the slaves to revolt.

The Society not having yet accomplished its business, and it now being 10 o'clock, it was concluded to have an adjourned meeting on the succeeding evening. Several proprietors of the meeting house being present, suggested that as their house would accommodate more persons than the State House, the next appointment should be made at the former place. The meeting was then, after prayer, adjourned to the next evening, at the meeting house.

We now enter upon a more disagreeable detail, as directly connected with the riotous proceedings of Friday night. As soon as notices for the adjourned meeting were printed and posted up, it was manifest from the movements of certain "rude fellows of the baser sort," that some violence or outrage was contemplated, if any considerable number of individuals could be banded together for a purpose so diabolical. It was soon ascertained that a joint letter to Mr. May, supposed to be in the handwriting of the Editor of the Patriot, was in circulation for signatures, headed by TIMOTHY HUBBARD, as first signer, falsely professing to speak in the name of "a large number of the inhabitants of the town," and,—what is most astonishing of all—directly identifying MANY MEMBERS OF THE LEGISLATURE in the design of committing a trespass upon the rights, if not offering personal violence to an unoffending stranger for the crime of "holding forth the ABSURD DOCTRINE OF ANTI-SLAVERY!" Having been furnished by Mr. May with a literal transcript of this curious epistle, we here submit it for the admiration of the citizens of Vermont:

MONTPELIER, Oct. 23, 1835.

"MR. MAY.

"Sir—We the undersigned are requested, by a large number of the inhabitants of the town, also many members of the Legislature, to inform you that by leaving town without any further attempt to hold forth the absurd doctrine of Anti-Slavery, you will confer on them a favor, and save them the trouble of using any other measures to that effect.

"Timothy Hubbard,
"S. B. Flint,
"Hugh Gourley,
"J. T. Marston,
"Geo. W. Hill,
"D. P. Russell,
"Moses E. Hale."

This note was sent to Mr. May's quarters at Barnes' Temperance House, at 4 o'clock, P. M. Mr. May, of course, found no difficulty, on inquiry, in ascertaining the general character of the persons who had thus insulted him and the Legislature of Vermont, and gave himself no trouble on the score of the letter.

At about half past six, we repaired to the meeting-house; and notwithstanding the premonitory symptoms of a riot had been so distinctly developed in various ways in the afternoon, an assembly of three or four hundred had already convened, including, as before, a large proportion of members of the Legislature, and ladies of the village, the latter of whom were seated in the central part of the house. R. V. Mr. Harbut, of Williston, offered prayer—when, as Mr. May was rising,

Timothy Hubbard rose and uttered a few incoherent words, from which we could only gather that he did not wish the business of the meeting to proceed.

Mr. Knapp observed that the meeting had assembled only for the purpose of expressing their opinions on a subject of public interest, and hoped they might be permitted to enjoy this constitutional right unmolested.

Mr. May remarked that he had come here at the solicitation of the State Anti-Slavery Society; that he should exceedingly regret to learn that here, among the green hills of Vermont, an assembly could not be permitted to conduct their proceedings, without the extraordinary interference which seemed to be threatened on the present occasion.

In reply, Hubbard again rose, and clapping his hands, exclaimed, "We are Green Mountain Boys!" This was cheered by about a dozen ruffians, who had congregated with him in one corner for the purpose, evidently, of breaking up the meeting. These opposers were addressed from the pulpit, and by gentlemen on the floor of the house, who presented to them in a kind and courteous manner the gross impropriety of their conduct. They were infringing upon an undoubted constitutional right; and this was the more inexcusable, as they might have staid away, or have attended a Colonization Lecture, which Mr. Beman of Andover was delivering, at the same hour, at the State house. But all that was said to them was of no avail. They were so low, that every high consideration was above them. Reason, and argument, and expostation, were only met by hissing, stamping of feet, and an outcry of "Throw him over!" "Throw him over!" "Put out the lights!" "Tar-and-feather Knapp!"

To the mind of a person of any moral sensibility, looking upon the scene in the corner, the first reflection would naturally have been, "There must be a vacation in hell!"

Col. Miller at length said that he was willing to abide by the democratic doctrine that the majority should govern, and there-upon called upon those who were in favor of hearing Mr. May, to rise. We believe that every lady, and nearly every gentleman (except, of course, the squad under Capt. Hubbard), was instantly up. But in the midst of this proceeding the noises were kept up, and it became perfectly apparent that no good could result from any further attempts to proceed; and Mr. May, accompanied by our esteemed friends, Rowland T. Robinson and Lady, retired, without sustaining any personal injury, to the Temperance House of our friend Barnes. A large number of Members and others called on Mr. May at his quarters to express their regret at the disgraceful scenes which had transpired. Mr. May left town in the next morning's stage, contrary to the most urgent solicitations to remain and lecture again at the State House. He will soon have returned, in safety, we trust, to his family in Boston, his present residence.

We have thus gone through with what we believe to be an impartial account of the occurrences of Thursday and Friday nights. We have no heart to dwell upon them. Men, who are governed by a regard to right and wrong, will need nothing from us to enforce upon their minds the most abiding convictions of their duty. To others, it were needless to appeal.

In conclusion, we give publicity to the names of those who were principle instigators or promoters of the riot, presuming that if they are not ashamed of their late proceedings, they will not object to see their names in print:

TIMOTHY HUBBARD,

Ringleader,

Charles R. Cleaves,
Daniel P. Russell,
Moses E. Hale,
Hugh Gourley,
Jeremiah T. Marston,
William A. Goss,
Ira Sanborn.

N. B. Several individuals, since the above was prepared for the press, have expressed regret at their participation in the shameful riot of Friday night; and on that account alone, we refrain from giving their names to the public. There is but one feeling in view of the outrage among the great mass of our population—a feeling of unmingled regret—a general burst of indignant reprobation at the conduct of the rioters.

We believe that American Citizens have the right to express and publish their opinions of the Constitution, Laws and Institutions of any and every State and Nation under Heaven; and we mean never to surrender the liberty of speech, of the press, or of conscience—blessings we have inherited from our fathers, and which we intend as far as we are able, to transmit unimpaired to our children.—American A. S. Society.

We copy below, an editorial article and a communication from the Reformer of Wednesday last. The same paper contains several other articles well worthy of a place among our selections, and want of space only occasions our omitting them. It is certainly matter of rejoicing that the working men are, as the Reformer so emphatically declares, "friends to free discussion," and that their organ is determined "to stand by the Constitution of the State, and maintain and encourage freedom of speech."

We do not wish that paper, or any other to be "an auxiliary to the Liberator, any farther than is consistent with the avowed advocate of the rights of man, in its broadest and most enlarged sense." Let it only "go side by side" with us "on this broad platform," and we are satisfied.

It may be thought by some, that the recent outrage upon the peace of this city, and the person of Mr. Garrison, has received as much condensing reproof as it deserves. The Reformer has taken the ground, that law should be executed, and order should be observed. The remarks that were published in the Reformer the following day, did, as far as I am able to decide, strictly express the feelings of its readers; and it would be superfluous to add more on the subject, were it not a fact, that the nobility, greatly to my astonishment, not only justified the whole affair, but strove to extenuate the offence because the mob were well dressed. Seeking an opportunity to retort, we might use these circumstances to great advantage in a party sense. The press might rouse up the worst passions against a large number of individuals, and it is not impossible that a mob might be instigated, that would, in their fiery demolith not only the sign that might be pointed out—but even the dwellings of those individuals that took an industrious part in all the wicked works of Wednesday last. The editors who have all the credit of getting up the mob, seemed in ecstasy, that the vulgar Workmen did not interfere; and as the organ of the workmen, I can assure those who monopolize all the honors and spoils of the day, that this fact affords us more pleasure than any thing they can say or do in our behalf. Those very editors and their associates, have called US the "movers of all manner of seditions, dangerous persons, authors of inflammatory articles, (mark the word) &c. yet deny us any of the glories of the late Whig mob."

There are several reasons why I allude to this subject again: First, because the friends of the paper are FRIENDS to free discussion of all topics, whether sacred or profane, and are not acquainted with that invisible point to which we may advance, and beyond which it is criminal to go. Free discussion is our motto—truth and not falsehood; we are rigid disciples of Mr. Orr, "no hiding of truth" be it what it may. How many truths have been proclaimed in our world which we hold more dear than our heart's blood that cost the lives of hundreds of good men to promulgate? and we enjoy—and forget, how easy it is for us to fall into the same error, persecute and destroy the lives of men who may be preparing a feast of rich dainties for generations yet unborn.

Secondly, I wish to stand by the Constitution of the State, and maintain and encourage freedom of speech, in that broad and noble sense that HANCOCK and ADAMS used and understood it; men in those days were willing to die in defence of this principle; and in these degenerate times, how are things reversed; death for speaking is the doctrine of the modern Hancocks.

Thirdly, I wish to be distinctly understood, that the Reformer is not an auxiliary to the Liberator, any farther than is consistent with the avowed advocate of the rights of man, in its broadest and most enlarged sense; on this broad platform I am willing to go, side by side, a "should place command us to the farthest verge of the green earth; but the distinguishing features of the abolitionists, I am not prepared to adopt; I do not fully understand the science of immediate emancipation, it is something too vast for me to launch into without far more attention than I have ever bestowed on the subject; but the rights of citizens I do claim to understand sufficiently well to act in their defence.

Fourthly, this press is emphatically a free Press, free for all to defend principles that concern the welfare of our race; provided always, that correspondents use respectful language, and adhere strictly to truth and matters of fact. The Reformer shall not be knowingly the organ of error, or bear false witness against our neighbor, but a faithful watchman, set for the defence of Equal Rights; thus saith the reformer, and further the Reformer saith not.

THE WHIG MOB.

MR. EDITOR:—It is not without a good degree of loathing and abhorrence, that I have perused the comments of most of the Whig papers in this city, upon the disgraceful mob and riot, last Wednesday—the most disgraceful, all circumstances considered, ever witnessed in any country or in any age. Nor do the comments alluded to, detract ought from this disgrace, but rather serve to heighten it. It should be borne in mind that the Whig papers have, under all the names their party has assumed, professed to uphold, in all cases, the "supremacy of law," and to denounce, in all cases, "persecution for opinion's sake." But we have here a strange discrepancy between profession and practice. Not only do most of the Whig editors in this city, covertly approve of the proceedings of Wednesday last, or strive to palliate their enormity, but some actually took part in them! The "supremacy of the law," with a vengeance! Here is a case where one of our fellow-citizens, of a most exemplary private character, who, for no other offence than that of pleading the cause of suffering humanity, is "hunted down"—forcibly taken from the place where he had fled for concealment, let down from a second story window with a rope, and only saved from being hung—STRANGLER—MURDERED in cold blood upon the spot, by the exertions of a generous truckman, who, at the expense of many severe bruises upon his own person, actually waded the rope three times from the devoted victim's neck! And all this done in the broad face of open day, near the most public street in the city, by a gang of well-dressed, genteel ruffians, who pride themselves upon being above the "low and vulgar rabble." And what say these men who are the styled conservatives of the public peace, who have the "supremacy of the law" so much at heart, and who let forth their fir-brands, arrows and death upon the heads of the comparatively vulgar mob, but as they thought, decidedly vulgar mob, that burned down the Convent. They lay all the blame, not upon the mob, but upon the man who was to have been the victim of its ferocity. The Editor of the "respectable" Daily, ditto, ditto, with the addition of a plaster upon the fact that there is a very nearly covers up the fact that there was any such thing as an extraordinary "collection" of people on the occasion referred to! The Editor of the Courier, thinks it was a most shameful mob. The Centinel man has an idea (never had but one at a time), that the abolitionists are wretched bad fellows, for being the cause of such a row. The little Transcript, (little cause of such a row), is in raptures, because there was none of the canaille in the mob, but on the contrary, many of them were good

clothes and genteel whiskers. The Mercantile Journal—bait! And finally the editors of the Commercial Gazette (one of them reputed a slaveholder), so far as I am able to straighten their usually crooked language, decidedly approve of the outrage! It may be well enough to mention, in this connection, that the last named Editors, not having 'done enough for glory,' during the day of Wednesday, made an excursion in the evening, in company with some other bullies, to the house of a highly respectable gentleman in West-street,—gained admittance, and demanded whether Thompson was there. 'There being no one present, but the lady of the house, the bullies staid an hour or two, (long enough to hear some pretty plain truths from this lady,) when, 'having exhausted the argument, they'—took to their heels.

I have, Mr. Editor, been one of the present Whig party, under all its names, ever since it commenced, about the year 1826. I have honestly exerted my humble powers to promote its interests, and what I thought to be its principles. But when I hear the leaders of the party who have so long claimed 'all the decency, all the talents, and all the good political principles, in the land, and not only approving of, but actually engaging in a mob which came near destroying the life of an estimable fellow-citizen, I consider it high time to pause and reflect. I am for the 'supremacy of the law,' in its broadest sense; I am for the 'freedom of speech, and of the press'—and however much I may disagree with Mr. Garrison on some points, yet I respect his rights as a citizen, and would defend them as I would my own. Moreover, I desire no fellowship with men who profess to be in favor of liberty, but in the next breath attempt the life of a man, whose only fault is, that he does not happen to think as they think, and speak as they speak. Being a spectator, a short time, to the proceedings on Wednesday, I could not but be surprised when I thought of the political principles, of some of those whom I recognized as among the foremost in the mob.

A CITIZEN.

We hope the suggestion of the following article from the Reformer, will be attended to. A meeting of the friends of good order and the supremacy of the laws, ought forthwith to be held, and would undoubtedly be numerous attended, and be productive of beneficial results.

MURRA! FOR OLD FANEUIL HALL!
I cordially approve, Mr. Editor, of the suggestion that has been frequently made, that the Working-Men forthwith call a meeting at Faneuil Hall, (and invite such to join them as are really in favor of the "supremacy of the law,") for the purpose of expressing their indignation at the late outrage upon the public peace. That they should do so at this time, seems to me peculiarly appropriate. They have been denounced as "disorganizers," "mobocrats," "desperadoes," and the like, by the very men who instigated and participated in that outrage; and what more calamity can they have to wipe out the foul calumny and place it where it belongs—on the heads of their instigators. Let them stand forth to the rescue of violated liberty! Let them step forward and uphold the down-trodden majesty of the law; let them re-assert the principles of '76; let them save their fellow-citizens from that worst of all tyrants, a gentlemanly mob! Let them do this, and they will not on a perpetrate their own principles, but heap coals of fire upon the heads of their enemies!

I do not wish them to approve of the measures of the Abolitionists. But let them rally for FREE DISCUSSION—the watchword of their hopes. How long will the restless spirit of Aristocracy be content with an easy victory over the liberty of one defenceless man? How long will an insatiable thirst for power be stayed by one victim to its ferocity? Let "Eternal Vigilance" answer. Let us not put off action in this regard, until impotent shall sound a knell for ruined hopes and blasted expectations!

A WORKING-MAN.

BOSTON.

SATURDAY, OCTOBER 31, 1835.

Several editorial articles from Mr. Garrison have been received, but they came too late for insertion this week.

The following letter, written for our private consolation, is so characteristic of the spirit which sustains and animates our beloved conductor, GEORGE THOMPSON, under provocations and trials the most severe, that we are induced to give it a place in our columns:

THURSDAY AFTERNOON, OCT. 22, 1835.

MY BELOVED BROTHER GARRISON:
The news has reached me of yesterday's proceedings in Boston. I rejoice that you have escaped the jaws of the lion, and are yet among the living—the living to praise God. To Him let us render our humble acknowledgments. May you be sustained under your present afflictions, and survive to behold the triumph of those principles which you have for some years lived only to advocate! I sympathize with you, and every sufferer in our holy cause, and could almost envy you the honor of having been assailed by a blood-thirsty multitude. Put your trust in that Being who smiles at the wrath of men, and will cause it to advance his glory. After all, what have our enemies done? what have their tar and feathers, their demolitions, their lacerations, scourgings and hangings effected? Have they extinguished the truth? No. Have they shaken our principles? No. Have they proved wrong to be right; falsehood, truth; cruelty, kindness; or slavery, liberty? No. Have they shaken the throne of the Eternal? No. Have they palsied the arm of omnipotence? No. Have they stopped the ears of the Lord of Sabaoth, that the cry of the slave cannot enter? No! None of these things have occurred. Our principles live, and are triumphing in every direction. The God of the American slave sits high on his throne, counting the sighs and groans of his people, and will come down to deliver. Abolitionists live, and multiply, and daily wax stronger and stronger in the work of mercy they have laid hold upon, nor can any scourges or enemies can plait, nor any gibbets they can erect, be caught but the emblem of their own infatuation and madness.

I think I see the end of these outbreaks. The opposers of this course have themselves a bitter lesson to learn. They will rouse a spirit which will speedily turn and rend them, when it is too late to prevent it. Let them make mob-law paramount to all other law, and those respectable investigators will at no distant day be destroyed by the recoil of their own weapons.

Our cause advances rapidly, majestically, and gloriously—who can stay its course?

I have not time to write more. My heart is with

you. As the soul of Jonathan was knit to the soul of David, so is my soul to your soul. Your joys, sorrows, perils, persecutions, friends and foes, are mine. May God direct us in this crisis, and enable us with meekness and wisdom to do his perfect will, and cheerfully suffer every thing which awaits us.

Your unalterably attached

Friend and brother,
GEO. THOMPSON.

DISTRICT OF COLUMBIA.

Men and brethren! Friends of the slave, of every name and creed! Philanthropists! Christians! You who are willing to do unto others, as you would that they should do to you! Now is the time for action. Be up and doing. Where are your petitions for the abolition of slavery in the District of Columbia? The time draws near, when Congress will again assemble—aye, and WHERE assemble? Assemble—to our country's deep disgrace it must be said—in a slaveholding capital, among slave auctions and slave factories—in a city where a free man may be imprisoned unjustly, and sold to the highest bidder to pay his jail fees. How long shall this be so? How much longer shall we consent to be a reproach and a byword among the nations of the earth, because our practice gives the lie to our professed principles? How much longer shall the legislators of a free people, hold their sessions in a city of slaves? How much longer shall we, as a people, be exposed to Heaven's hot displeasure, because our hands are stained with blood, and in the treasury of our capital is found the price of human flesh—the wages of unparalleled iniquity? How much longer shall it be true, that licensing a traffic in bones and sinews, 'in slaves and souls of men,' is a source of income to a city under the exclusive jurisdiction of our immediate representatives, and which bears a name that Americans profess to cherish with affection and respect—nay, with veneration? It will be thus, till the voice of the people shall demand, in language which cannot be misunderstood, and with an earnestness which will not be turned aside, the annihilation of this system of unutterable abominations.

Every American participates in the guilt and deep disgrace in which slavery involves the nation, unless he raise his voice to protest against its continuance, and exert his influence to procure its abolition.

Let the petitions be briskly circulated. Let every man, who has not already done so, see to it right speedily, that his signature be affixed to one, and let not our female friends forget that on them we rely for powerful and efficient aid in this work. It was a petition from the ladies, they will remember, which called out the noble effort of Dickson, 'the Wilberforce of the American Congress'—our first bold champion in the hall of national legislation.

We hope there will be no delay in this matter. It is important, not only that the work be done, but that it be done in season. The petitions ought to go on in the very beginning of the session. It would not be wise to transmit them by our representatives themselves. In some places we know that large numbers of names have already been obtained, and we hope that no man, who, desiring to be free himself, is willing to act on the Christian principle of loving his neighbor as himself—no man who regards the welfare or reputation of his country—no man who desires the happiness of his species, or believes that all men have an inalienable right to liberty, will fail to give his name immediately to a petition for the abolition of slavery in the District of Columbia.

GEORGE THOMPSON'S UBIQUITY.

The New-York and Boston editors seem to have conspired together, to confer on Mr. Thompson, in addition to all his present formidable attributes, that of omnipresence. He is here and there and yonder in the same moment of time—in Boston, calling at a livery stable for a horse and carriage, (very unnecessary incumbrances, one would think, to a man so remarkably gifted,)—in Salem, kicking up a terrible dust among the quiet inhabitants of the city of peace—in Newport, exciting such a turmoil as to be obliged to fly for safety, in female attire, under the escort of two good natured Rhode-Island damsels—on the ocean bound for his native land—living at Marblehead in a house already marked and noted by the spies of the mobocracy and, (the last story which has reached us,) residing incognito, in the city of New-York. Now as newspapers never lie, all these various accounts must be true, however contradictory they may seem to common understandings. At least, they are all equally true, we venture to say.

But are not the gentlemen editors who are so excessively kind to the 'fantastic foreigner,' getting more business upon their hands, by this generous donation of ubiquity, than they will be able to manage? Taking care of one George Thompson seems to afford them ample employment now, and even to task them beyond their powers, and render the assistance of the 'gentlemanly mob,' absolutely necessary. How can they possibly contrive, then, to attend to half a dozen Thompsons—or what is about the same, to one who can be in half a dozen places at once?

FARTHER FROM VERMONT.

Since the article from the Vt. State Journal was in type, a letter has arrived from Mr. May, stating that he went from Montpelier to Burlington, where he lectured unmolested, to a full and attentive audience. Only one symptom of the epidemic, mob-mania appeared, and that very slight, and speedily removed by prompt and judicious treatment. A man in the gallery of the meeting-house rudely accented Mr. May, as he was about to commence, and told him he "had better not lecture there on abolition, if he knew what was good for himself," but two gentlemen, one a distinguished lawyer of the place, and the other a member of Congress, (Hon. Heman Allen,) immediately interposed and gave the fellow to understand, and any others, if others there were, disposed to unite with him in riotous proceedings

—that no infringement of liberty of speech would be permitted. This had the desired effect, and the lecture proceeded without interruption. From Burlington, Mr. May went to Middlebury, where he also addressed a large assembly, with apparently good effect. Here, too, were exhibited some trifling indications of the existence of the prevalent disease of the country, but the Green Mountain doctors seem to understand the case and prescribed the right remedy, in good time. A fellow who threw a handful of duck-shot at the speaker, was unceremoniously seized by the sheriff, and this checked all inclination to disorder within doors. A few stones were thrown at the house from without, by a number of boys, but the appearance of several energetic citizens, at the door restrained the assaults without, and the meeting passed off quietly.

QUARTERLY ANTI-SLAVERY MAGAZINE.

Subscriptions for this Magazine will be received at the Anti-Slavery Office, 46 Washington street, where specimens of the work may be seen. All, whether abolitionists or not, who wish to obtain a large amount of valuable matter on the subject of slavery, in a neat and beautiful volume, and at a cheap rate, will do well to call at the office and leave their names as subscribers for the Magazine. For one dollar paid in advance, the subscriber obtains 416 pages of useful reading, in a volume which for beauty of mechanical execution will be equal to any of the Magazines or Reviews of the country, and which would form an elegant as well as valuable addition to any library.

LORD SUFFIELD. The English papers announce the recent death of this truly noble philanthropist and excellent man, whose important and valuable services in the cause of human rights, materially aiding as they did, in effecting the abolition of slavery in the British colonies, have endeared him to the lovers of impartial liberty in his own country, and will render his memory ever precious to the enemies of oppression and the friends of the oppressed in that and all other lands. Enough of earthly honor is it for any man, that his name is coupled with that of Wilberforce on the list of the benefactors of our race—and that high honor Suffield has fairly won. His name will stand in the estimation of the good in after times, as it stands affixed to the famous Protest against the American Colonization Society—next to that of the earliest parliamentary champion of the abolition of the slave trade.

The last Emancipator has copied from the London Christian Advocate, an interesting obituary notice of this nobleman, which we shall endeavor, if possible, to lay before our readers next week.

We are not sorry to learn that the workmen in the shop where Mr. Garrison was seized, are anxious to remove from themselves the disgrace of having abetted the rioters by betraying Mr. G. to them. It shows in what light they regard the act. One of them has just called and requested us to publish their positive denial of the charge, and declares that they are all ready to testify that the story is wholly untrue.

'CHRISTIAN WATCHMAN.'

While we have no apology to offer for a riot under any circumstances, we hold as being equally culpable, those who persist in a course that is calculated to excite such proceedings.

The above is the language of the Christian Watchman, in concluding an article on the notorious mob of the 21st inst.; a mob, be it remembered, got up through the influence of some of the daily papers, to break up a meeting of the Boston Ladies' Anti-Slavery Society, and who actually did assemble, to the number of some thousands, at 'mid-day,' and accomplished their praiseworthy, christian-like and patriotic design. Now the Christian Watchman may condemn mobs, and call for the 'authority of law to be maintained' until 'all is blue,' and then close its articles with such paragraphs as the above, and it is all—yes, all the palliation that the mob want. This was the precise course pursued by the infamous Courier and Enquirer, and no less infamous Commercial Advertiser of New-York, in first getting up the mobs in New-York. They depicted mobs—O yes, but then the abolitionists would have to bear the whole blame, if there were a mob—and what then? Why, the mobocrats had the way well opened before them—for, do what they would, they were sure that the abolitionists would have to bear all the blame. So, now, the abolitionists—yes, a society of ladies, are by the Christian Watchman considered as guilty, in the sight of God and man, as a blood-thirsty mob! And this charge from a man that has been so grieved with the uncharitable, hard censures of slaveholders by the abolitionists. Now, we ask Mr. Thrasher what these persons do, whom he charges with 'persisting in a course that is calculated to excite such proceedings? What do they do inconsistent with the law of God, or wholesome laws of the land? Let him point out any step which they have taken, which renders them more obnoxious to a charge of wickedly and unrighteously exciting opposition than the early Baptist preachers of Massachusetts, yea, than Roger Williams himself? They maintain principles that the editor of the Christian Watchman has again and again declared to be scriptural and correct; and their crime consists in openly, honestly, and religiously avowing them. This is their crime—preaching what the Christian Watchman declares is truth—and this is the course which places them on a level, in the estimation of this same Watchman, with a reckless, unprincipled mob!!

Go on, sir, if you choose—your consistency will soon be manifest to all men. No doubt you are pursuing a 'prudent' course. We question, however, whether the true saying of Jesus Christ will be suspended to save you from loss. 'He that will save his life shall lose it.' Why not make a universal application of your rule? How often were there tumults, mobs and riots, in the days of the apostles; and they too were the (innocent) cause of them. They were straightly

'charged' to desist from their 'course.' But did they obey orders? Certainly not, but looked their opposers in the face, and persisted in a course which the scribes, Pharisees, and chief priests then said, as the Christian Watchman now says, was 'calculated to excite such proceedings.' Well, then, according to the Christian Watchman, they were equally culpable with their blood-thirsty persecutors—and Roger Williams, according to this logic, deserved the same execration as those who banished him; and John Bunyan, as those who shut him up twelve years in prison, because he would not cease from holding his exciting meetings. Now such a position as the Christian Watchman assumes in relation to the abolitionists, is abominable. The editor ought to be ashamed of it—he ought to repent of it—and, as far as he is able, make reparation. Let him be assured that although some of the ARCHBISHOP BAPTISTS may be pleased with his course, yet the old-fashioned, Roger Williams, free discussion Baptists, loathe and abhor it. But a few hours since, we heard a Baptist minister, residing in the vicinity of Boston, reproaching it in unqualified terms, and says he, 'we are going to get up another paper.' We know that many respectable members of Baptist Churches are perfectly disgusted with the time-serving 'go-betweeny' course of the Christian Watchman since the present editor has conducted it. Let it be bound up with the Boston Record-r, and the next generation will give the righteous verdict that their principles and language remarkably accord with the principles and language of the very religious persecutors of the godly in past ages; especially with those who inflicted so much distress on the early Baptists, because they would 'persist' in holding their obnoxious meetings.

LIBERTY OF THE PRESS.

Our exchange papers contain a deal of doleful lamentation over the abridgement of the liberty of the press in France, and of severe comment upon the conduct of the ministerial party, in adopting such a tyrannical measure. This may all be very proper, and we certainly shall not attempt an apology for an act of despotism, better worthy the days of the fourteenth Louis than those of the 'citizen king'; but if we might be allowed to suggest a word of advice to the grieving and indignant Editors, we would counsel them to reserve a portion of their tears and sighs and pathetic exclamations, and strong condemnations, for home consumption. There is but too much need of such wares, in the domestic market. We are disposed to regard the liberty of the American press as not less important and valuable to the American people, than the liberty of the French press, and to think it fully as serious an evil for a furious mob—though it be 'highly respectable,' and composed of 'gentlemen of property and standing'—to trample with impunity on the former, without even the semblance of law or the shadow of reason, as for the chosen rulers of France to infringe the latter by legislative enactments and proceedings, legal, at least in form. What say our brethren of the quill, to the quiet and orderly transaction at Utica, where the types of the Democratic office were thrown into the street, because in consistency with its title, that paper contends for the principles of Thomas Jefferson's preamble to the Declaration of Independence—for the principles on which our republican government is founded? What say they to another fact—one that comes nearer home to us, if it not to them. In the good city of Boston—'enlightened,' 'orderly,' 'peaceable,' Boston, the proprietor of the building in which the Liberator has been printed, Dr. Snattuck, required the publisher to remove his office from that building, (a requisition with which, as he has no lease, the publisher is obliged to comply,) and why? Because the menaces of a mob alarmed him for the safety of his property. Because it was apprehended that the 'gentlemen of the first respectability' would assail, and, for aught that could be foreseen, demolish the building and destroy its contents in order to wreak their vengeance on the Liberator for the atrocious enormity of its conduct, in that it set at nought the reproofs of the pro-slavery Aristocrats, and refused to conciliate their favor by abandoning its principles and changing its course. And this is the liberty of the press in republican America—in New-England—in Boston. Talk of the tyranny of a French monarch! Better the despotism of Nicholas himself, than the lawless misrule of a triumphant mob. Better be governed by one tyrant, than by ten thousand.

The Truth from a source whence it was little expected.

'Thou believest; thou doest well: the devils also believe and tremble.'

An incident related to us the other day as having happened during the tumult of Wednesday the 21st, brought somewhat forcibly to our mind the case of a certain ancient personage who on a particular occasion exclaimed with more truth than one would have expected from him, 'I know thee who thou art; the Holy One of God.' When the mob—beg pardon—the 'respectable gentlemen' rushed into the Anti-Slavery Hall and commenced throwing prayer-books into the street, it seems of one of them seized a Bible, which another, probably less eager, and perhaps less 'respectable,' perceiving, says, 'Don't throw that out—it is not one of the Abolition books—it is the Bible.' 'Damn it,' was the gentlemanly reply, 'it is all the same thing,' and out the book went.

HOW IS IT?

We learn from a source of unquestionable credibility, that John L. Dimmock, who made himself somewhat conspicuous during the riot last week, has since, in conversation with a gentleman who happens not to belong to the 'property and standing' mobocracy, made substantially the following statement:—

'We,' (meaning Henry Williams and himself,) 'told the Mayor it was entirely useless to say anything against it,—the sign must and shall come down. "Well," the Mayor replied, "don't commit yourselves, don't commit yourselves, and I will send a peace officer to take it down."

This is John L. Dimmock's story. It is moreover a fact, as we are informed from another source, that one of the men who took down the sign, and indeed the first if we mistake not, who laid hands upon it for that purpose, was a peace officer. It is, can it be, that the Mayor of Boston acted in a manner so utterly unworthy of himself and of his official station—that he so grossly violated his oath of office and the laws of the commonwealth, as to perform the work of the rioters for them, so that they might not commit themselves? Or is he lazily and wickedly slandered by those who wish to shelter themselves from the just punishment of their own misdeeds, under the sanction of his alleged countenance and authority? We ask for information.

The names of several who were active in the riot last week are known to us, but we intend to give the city authorities—who, we believe, also know them—sufficient time to arrest and bring them to justice, before we make the names public.

THE UTICA CONVENTION.

The intelligence from the N. Y. State Anti-Slavery Convention, is certainly of a very cheering character, notwithstanding the sneering tone of the Journal of Commerce, and the triumphant air with which it narrates the proceedings of the people of Utica in opposition, and as the editor seems to think, successful opposition to the purposes of the Convention. The story of the Journal, by the way, wears something like an appearance of inconsistency on its very face, besides that it is contradicted point blank, in some particulars by that of the Commercial Advertiser, which we have copied on the opposite page. The Journal says there was no mob, unless the organized citizens of Utica, with their Chairman, &c., 'impetuously called a mob,' and that though there was intense excitement, yet 'no moral force triumphed and no violence occurred.' And yet this same Journal informs us that an Alderman's coat was torn off by some rude youngsters in the porch of the church where the convention assembled, and that 'during the evening the types in the office of the Standard and Democrat, an Anti-Slavery paper, were thrown out of the window.' They must have a rare way of doing these things in Utica, if they can tear a man's coat off his back, and plunder a printing office, all without violence. Our Boston mobocrats should forthwith send a delegation of 'gentlemen of standing and property' to Utica, to learn the art and mystery.

Just look, too, at this brief extract from the Commercial's story, as showing how the 'moral force' of the good folks of Utica triumphed. 'The house was in perfect uproar. Cheers, groans, yells and all manner of strange noises ensued.' And how beautifully consistent with the Journal's account, too, is the statement of the Commercial, that—such was the fury of the populace—if the Convention had not adjourned, the church would have been pulled down, and perhaps life would have been lost. 'The Journal also tells us that the story of the mobs' being forced upon a mob, is false—that it was not a mob, but a regularly appointed committee of the citizens which entered the church, and that this committee found the doors open. But the Commercial, as if obstinately bent on crossing the Journal's track at every turn, positively declares that 'the doors were opened by a crowd' which entered and filled the house with uproar, 'cheers, groans and yells, and all manner of strange noises,' and that things had gone in this way 'some twenty minutes' before the 'committee' arrived. Verily, the testimony of these two witnesses agrees most strikingly, considering that they are both on the same side. Well, leaving them to reconcile their contradictions as they best can, we will go on to give the conclusion of the story, which is certainly the most agreeable part of it. From letters of the Commercial's correspondent we learn, that after 'moral force' had, by means of yells and shouts and menaces of destruction to the place of meeting, so far 'triumphed' as to have procured the adjournment of the convention, the members went by invitation of Gerrit Smith, to 'retreat,' some five and twenty miles distant, and there concluded their business without molestation. About a thousand delegates, representing nearly every county in the State, were assembled, and enrolled their names as members of the society, and about eleven hundred dollars were subscribed to its funds. Judge Jay was chosen President of the Society—a better choice could not have been made—and our Vice President was appointed for each sectional district. Not the least interesting item is, that Gerrit Smith addressed the convention on a thorough-going abolition speech of an hour and a half, 'avowing himself,' says the letter, 'in favor of their principles,' 'even the most odious of those principles.' Col. Stone himself says, though evidently very sorry to be obliged to say it, that 'Mr. Smith seems at length to have thrown himself into the arms' of the Anti-Slavery Society.

So much for the boasted Anti-Slavery triumph, at Utica. 'Moral force' has indeed triumphed, though in a very different sense from that in which the Journal of Commerce makes the assertion. In view of this result, we have abundant cause to 'thank God and take courage.'

Though our enemies had repeatedly threatened that no convention should be held, though they summoned the mob to enforce their threats, though they resorted to every means in their power to accomplish their purpose, yet they have the mortification to encounter an utter defeat—to see a convention the most numerous ever assembled in that state on any occasion, and by the confessions of our opposers themselves, highly respectable in character, embracing an amount of talent and influence, and moral power, such as is seldom embodied, to see a large and efficient State Society organized, with one of the ablest and best and greatest men of the state at its head—to see one of our most distinguished opponents, and a man of very extensive influence enlisted heartily on our side, and engaged with us in combating for the right, under the broad banner of immediate emancipation—and in all this to see—yes, and to feel, for they cannot but feel it,—that the march of truth is irresistibly on, and its ultimate and complete triumph infinitely sure. Thanks be to God who will give us the victory.

Among the very appropriate means adopted for the accomplishment of their design, as we learn from the Commercial's letter-writer, was throwing open the grog-shops, and furnishing liquor gratuitously to the zealous patriots.

[For the Liberator.]

MESSRS. GARRISON AND KNAPP:

Gentlemen—I wish to enquire of you, or through your paper, as to the propriety of having men nominated for State Officers. I think there should be some way in which abolitionists should be counted, so far as votes are concerned. I think abolitionists in the country would like some candidate, for Governor and Lieut. Governor, to cast their votes for—we want some men who are willing to be stereotyped—we have men in our ranks qualified for these offices, and if you should have two or three more Riots, like the one you had in Boston, last week, we should not want for voters in a year or two.

The cause is going ahead. Our friend Garrison is not forgotten at the throne of grace; God is still just although wickedness seems to abound, and the love of many wax cold—but you recollect that He who cannot lie, has said the wrath of man shall praise him and the remainder of wrath he will restrain. Yes, all the hearts of the wicked are in his hand, and for wise reasons he permits them, at this time, to act out their depravity in endeavoring to stop the mouths of abolitionists. But this very wrath shall advance this cause.

A VOICE FROM THE INTERIOR.

VERMONT LEGISLATURE.—The petition of R. T. Robinson and others, praying that the delegation for Vermont in Congress, be instructed to endeavor to obtain the immediate abolition of slavery in the District of Columbia, was read and referred to a select committee of four. The petition of 332 inhabitants of Starksborough and vicinity, for the abolition of slavery in the District of Columbia—of 422 females of Starksborough and vicinity—of Wm. Eaton and others, on the same subject, were referred to the same committee.

OUR RAIL ROAD. We have the gratifying intelligence to communicate to our friends abroad that the workmen have commenced operations in Bradford on the proposed Rail Road between Andover and this place. A number of men are already engaged in hauling and preparing stone for the Road, and the grading will commence early next week. Success to the enterprise. *Haverhill Gaz.*

SALE OF STATE LANDS AT OSWEGO.—N. Y. On the 15th inst., the surveyor general sold at Oswego, the piece of land on the west side of the river, embracing the site of the old fort, and also a block on the west side of First street. The land between First-street and the river, consisting of about three acres, sold for \$108,175. The block between First and Second Streets was divided into 12 lots, 66 by 100 feet each, and the whole sold for \$16,400.—Total amount of sales, \$124,575. *Liberty Argus.*

NEW ISLAND.—The ship Gen. Jackson, Capt. Smith, which arrived at Bristol on Monday from a whaling voyage, discovered, on the 14th of February, an island lying in lon. 171 07 W. lat. 09 32 S., by chronometer, not laid down on any chart, to which Capt. Smith gave the name of D'Wolf's island. It appeared to be well wooded. When about five miles distant, was chased by about thirty canoes.

SPEED OF THE MAIL.—A Mobile paper mentions that by the last steam packet from New York to Charleston, letters were received at Mobile in nine days from New York.

LITERARY.

[For the Liberator.]

SHOUT ON AFRIC.

ALL THY SONS SHALL SOON BE FREE.

Mark I hear a cry of anguish

In my own, my native land!

Brethren, do not in chains to languish,

Lift to Heaven the suppliant hand,

And, despairing,

Death, the end of woe, demand.

Let us raise our supplication

For the wretched, suffering slave,

All whose life is desolation,

All whose hope is in the grave;

God of mercy,

From thy throne, O hear and save.

Those in bonds we would remember

As if we with them were bound,

For each crushed, each suffering member,

Let our sympathies abound,

Till our labors

With complete success are crowned.

Even now the world is spoken,

"Slavery's cruel power must cease,"

"From the loathsome chain be broken,"

Captives hail the kind release,

And in triumph

Come to reign the Prince of Peace.

[For the Liberator.]

From the land of my father's most cruelly torn

And condemned till death free me, a captive forlorn,

Mid the toils of fell slavery my prime has been passed,

Now the hope of deliverance approaches at last.

What depression of spirit—what anguish I've known,

When despairing, I sorrowed, and sorrowed alone!

For alas! my loved children bore far from my gaze

'Neath the lash of the driver now far from their days:

And the wife of my bosom—O she has been sold,

And my heart sinks within me, all lonely and old!

Though in anguish heart-stricken, I sought for relief,

There was none to take pity—none cared for my grief.

As my days now are numbered, I gladly could die,

But for loved ones in bondage I cease not to sigh:

None but parents can fathom the anguish I feel,

None but slavery's victims my sorrows reveal.

All abandoned to woe, to my Maker I prayed

And a crown he presented that never will fade—

Made me hope in my Savior whom soon I shall see,

And will praise without ceasing when death sets me free.

[For the Liberator.]

I saw him kneel in calm despair,

And lift his fettered hands to Heaven;

No hope was blended in his prayer

That slavery's chains would e'er be given.

I wept in anguish tears to see

A man, a brother deemed a slave—

My native land, I blushed for thee,

And prayed indulgent Heaven to save.

I turned me to that slave again—

No longer lay he prostrate there,

He'd heard the word, "Thou'rt free," and then

He bounded light in Freedom's air.

He wakes to new existence now,

Assumes the rank his Maker gave;

The marks of slavery leave his brow,

The boon is his he feared to crave.

THE BROTHEL.

"Accursed shrine! reared in this Christian land,

And piled with offerings to human love,

Of broken vows, and martyred innocence,

And blasted hopes, and bleeding virtue;

By thy long train of worshippers are nightly brought,

And sacrificed on the earth's choicest things.

Thou art Crime's catacomb—bedecked with spoils

Of female honor, peace and happiness.

And 'tis sweet domestic bliss, and holiest faith,

And virgin purity, and artless love.

And filled (by guilt emboldened) with living dead.

Here dost thou proudly stand, where temples rise

To God, and bid defiance to his holy name.

His ministers, his people, and his law;

While victim after victim, lured by thee,

Comes—bowed—and is undone forever!

Thy flood of fiery ruin whelms vast multitudes.

Unquenched by Mercy's healing stream, it rolls,

Deep crimsoned with blood of souls to hell.

Pollution's inquisition: far worse than that of Rome—

More terrible to Christian hosts, though clad

In panoply of heaven! Armed by Omnipotence

With shield of Faith, and Hope's bright helmet,

And Spirit's sword, they dare not venture nigh,

To snatch one victim from thy altar fire.

Thou hast struck Zion's watchmen dumb,

Though many a one, who from their hand receives

The pledges of a dying Saviour's dying love,

Here nightly pays to thee his curst libations.

There is a fountain which can cleanse

Even these—opened long since—and still it flows

From Mercy's fount, and drinks up all uncleanliness.

Come forth—come forth, ye washed ones; take the cross—

Despite the shame—speed on the work—rest not!

Till one deep trench around this shrine is made,

To receive the waters of salvation."

FORBEARANCE WITH FRAILTY.

Scorn not the sinner,—though her name

May dregs of deep abhorrence stir,—

And though the kindling blood of shame

Doth burn on Virtue's cheek for her.

Judge not,—unless thy lip can tell,

What wily tempters fierce and strong,

Did the unguarded soul propel

To ruin's hidden gulph along.

The downward road how fearful steep,—

The upward cliff how hard to climb,—

He only knows, whose records keep

The undecipher'd grades of crime.

Scorn not the sinner,—thou whose heart

In purpose pure, is garner'd strong—

Chains penitence with thee no part!

Doth pride to mortal man belong?

By all thy follies unforgiven—

Wert thou, at death's dread hour accurs'd,

Even thou, might at the gate of Heaven

In terror knock,—and be refused!

L. H. S.

[From the Buffalo Commercial Advertiser.]

STANZAS.

'Tis evening, and

The gales are bland,

And sea and sky are blending;

An azure vest,

That lines the west,

And beauty o'er it bending.

'Tis sweet to look

On Nature's book,

Whose leaves are new unfolding;

The fountain's gush,

The rippling rush

Of mellow'd waves beholding.

Each woody bower

Reveres this hour,—

Each flower its petals closes;

The busy bee

His sympathy,

And bird and bower repose.

'Tis sweet to look

On Nature's book,

Up to Nature's Heaven,—

Where life is pure,

And peace secure,

'Till time shall see its even.

Buffalo, Sept. 10, 1833.

MISCELLANEOUS.

LATEST FROM EUROPE.

By the arrival of the Independence, Capt. Nye, at New York, London and Liverpool dates to the 20th ult. inclusive have been received.

Accounts from Spain state that a severe skirmish had taken place on the 11th of Sept. near Bilbao, between a portion of the Queen's troops and the army of Don Carlos—in which the former were defeated, with about the loss of 400 killed and wounded—General Espartero being among the latter. Only one English battalion was engaged in the battle, and sustained a loss of two killed and ten wounded.

A new Ministry has been formed in Spain, with Mr. Mendizabal at its head, which promises to secure the approbation of many of the Liberals.

Don Carlos still adheres to his determination of putting to death all foreigners who fall into his hands. Seven men of an Irish regiment were, the other day, decoyed into the enemy's line, and shot.

Don Carlos has appointed the most holy Virgin de los Dolores, generalissimo of his troops, and has ordered that the royal standard bearing her image shall receive the same honors and salutes as are rendered to the holy sacrament.

The papers contain nothing important from England or France. O'Connell was on a visit to Scotland, and, as they say of theatricals, was starting it, at Glasgow. He was escorted, fêted, and shouted at by the people, and, in return, he made speeches, denounced the House of Lords, and called upon the people, "to help him put the Lords out of the way."

The cholera in Italy appears to be subsiding.—The aggregate number of deaths at Genoa is stated at between 3000 and 4000, of which 1000 occurred in a single week.

Greece. Advice from Greece are to the 15th of August.

There was much ferment among the people on account of taxation. Formerly, under the Turks, their practice was to refuse to pay, and allow their masters to take their own course. They wish to follow the same course now. The people are adopting European habits in their domestic arrangement—copying the dress of the French.

Col. Gordon, at the head of a movable column, had succeeded in destroying, near Corinth, the band of robbers who murdered Captain Kraus and 50 Germans.

A letter from Rome of the first September, mentions the arrival of the United States ship Delaware in the Bay of Naples, last from Tripoli.

The London papers of the 25th contain an official announcement that American vessels have a right to trade directly with Singapore.

Shipwreck and loss of one hundred and thirty lives. The convict ship George III, bound to Hobart Town, was lost on the 12th of April, and out of 292 who were on board, 132 perished.

U. S. Circuit Court. Transportation of Slaves from one foreign port to another. The Circuit Court were occupied on Friday and Saturday last, in the trial of John Battiste, of New Bedford, indicted for an alleged act of piracy, by being engaged in the Slave trade. The trial was had before Judges Story and Davis, and the prosecution conducted by Mr. District Attorney Mills, and the defence by Messrs. Webster and Charles P. Curtis. The circumstances upon which the indictment against Battiste was founded, were as follows:—

Battiste was mate of the brig America, owned in New Bedford, and commanded by Capt. Miller (also indicted) which was engaged in trade on the coast of Africa, in 1834. In the course of the traffic with the Portuguese settlements, the America at sundry times conveyed slaves as passengers from the port of Old Benguala to port Loando, both ports being regularly under Portuguese jurisdiction. There was no evidence or pretence that Battiste had any property interest in the slaves thus transported, from port to port, but that he only performed such duties in relation to their embarkation and disembarkation, as devolved upon him, as Chief Officer of the brig. Nor was there any evidence to show what became of these negroes. Upon these facts the Grand Jury found an indictment, as constituting an offence against the Act of Congress, 1820, chap. 113. Section 4 of this statute provides:—

"That if any citizen, &c. shall land from such [American] ship, or vessel, or from any foreign shore seize any negro or mulatto, not held to service or labor by the laws of either of the States or territories of the United States, with intent to make such negro or mulatto a slave; or decoy, or forcibly bring or carry, or shall receive, such negro on board, &c. with intent as aforesaid, such citizen, or person shall be adjudged a pirate, &c. and suffer death."

The defence mainly set up was, that as the negroes, when taken on board of the brig, were then actually slaves, they could not be made slaves; that the intention was clearly nothing more than to take them as passengers, and entirely different from seizing or receiving free negroes, and reducing them to slavery subsequently. It was admitted that the acts proved might amount to a violation of the act of 1820, chap. 51, which renders such a transportation of slaves a penal offence, but not capital.

Judge Story, in charging the jury, said he could not believe that Congress, in the statute of 1820, contemplated the act of conveying slaves from one foreign port to another, as passengers, particularly as the law of 1820, which was not repealed, provided against that offence, and he was clearly of opinion that Battiste was guilty of breaking that law. He did not see, therefore, how the prisoner could be convicted on the capital indictment. Thus instructed on the law, the jury returned a verdict of Not Guilty, in a few minutes after the case was committed to them.

Both Captain Miller and Battiste are now to be tried for the misdemeanor of transporting slaves from one foreign port to another, contrary to the provisions of the act of 1820, chap. 51, sect. 2.—That it shall be unlawful for any citizen of the United States, or other person residing therein, to serve on board any vessel of the United States, employed, or made use of, in the transportation, or conveying of slaves from one foreign country or place to another, &c. under penalty of a fine not exceeding \$2000, and imprisonment not exceeding two years.—Morning Post.

The following article, from the New Bedford Mercury, furnishes another mournful illustration of the evil effects of intemperance:—

Riot. A serious riot took place on Saturday night, two or three miles west of this village, at a house occupied by a Mr. Tripp, on the road leading to Smith's Mills. The particulars as far as we have been able to ascertain are as follows. A gang of sailors, and others who have recently arrived here from New York for the purpose of obtaining whaling voyages, to the number of about fifteen or twenty, went to the house of Tripp at about 11 o'clock on Saturday night, at which a number of persons were already assembled, and demanded admittance, which was refused to them. They however succeeded in effecting their object, by violence, and commenced demolishing the moveables and fixtures in the house, and a scene of personal violence and outrage immediately followed. Tripp and his comrades secured one of the men, bound and afterwards beat him in a cruel and shocking manner. The invaders left the house at about 12 o'clock. They were followed to the street, where a double-barrelled gun, loaded with a bullet and buck-shot, was discharged at them, when at the distance of about ten rods from the house, and a man named Henry Matimer, was wounded. He was immediately conveyed in a wagon to his boarding house in this town, and on examination it was found that the ball had entered his body at the right side immediately below the ribs and passed through and lodged near the surface of the skin on the left side. The wound is pronounced to be mortal. The sufferer was alive last evening, but in great agony. He is a native of New Jersey, about 30 years of age, and by trade a carpenter. He came here for the purpose of procuring a voyage, and it is said had not taken an active part in the affair.

Tripp has been secured and is now confined in jail, to undergo an examination. Six or seven

females, of abandoned character, were in the house of Tripp at the time of the affray. We understand that measures have been taken to suppress any further attempt at outrage by those concerned in this affair. The origin of the disturbance is undoubtedly to be attributed to the intemperance use of liquor, and the facilities which are now furnished in the suburbs of our village for obtaining ardent spirits.

FIESCHI, THE ASSASSIN. It is stated in one of the French Journals, that Fieschi, who is confined in prison for his attempted assassination of Louis Philippe, which resulted in the murder of Marshal Mortier and others, lately addressed a note to Baron Pasquier, requesting an interview. His request was immediately complied with. "My dear Fieschi," said that nobleman, on being introduced into the cell of the assassin, with the most engaging smile, and a bow to the very ground, "you have then come to the determination to give a full explanation of that unhappy affair. I feel much flattered at having been selected as the individual most worthy of your confidence. Let us then converse freely, be under no restraint—but express your sentiments without disguise."

"Certainly, my Lord, that is my intention. I am surrounded by individuals, all of whom are ordinary, and many of whom are ignorant. They can not understand me—it is impossible that I should enter into any explanations with them."

"You are right, my friend," said the Peer, "and I have complied with your request with the utmost promptitude. You say you will speak freely. Well, how shall we begin?"

"As you please, my Lord. The subject of conversation is altogether indifferent to me."

"We will then talk of the affair of the 28th of July. Arrangements were probably made in relation to that business, a long time since. I should like to know the names of the principal individuals who were connected with you in that transaction."

"I cannot satisfy you on that point."

"Did you not say that you would converse freely with me?"

"I did, but I was not aware that you wished to converse on this particular subject."

"Then what shall we talk about?"

"About any subject you choose, excepting the one connected with my imprisonment—Select any other, and I will converse with the utmost frankness."

The Baron bit his lips, and withdrew in high dudgeon.

A Plot in Georgia. The Milledgeville Journal

of a late date, says—

"Arrests of black people have lately been made in Monroe county to a considerable extent. We have not learned the number or the other particulars with such certainty as enables us to state them with any confidence. All our information has come through several hands, and each account varies considerably from the others. But we believe that all agree that a considerable number, perhaps twenty or thirty or more, have been taken up. Some, it is said, have confessed to very extensive plots, some have been whipped and discharged, others committed for further examination, but none we are glad to say, have yet been executed."

On Thursday, the Mayor was informed that there was a negro on board the brig Roxberry, arrived from New York, who had abolition pamphlets and incendiary prints; and immediately sent the captain of the guard with some of his men to investigate. The accused was found with a print representing a negro in chains with the words subscribed, "Am I not a man? I not your brother?" and after a short stay in English verse issued also by one of the anti-slavery societies, and was signed by A. Judson, and written by J. G. Whittier. The captain of the Roxberry has been bound to give testimony, and the negro has been imprisoned.—New Orleans Bee.

The Louisville Journal says—"The Grand Jury of Montgomery county, Alabama, have so far made fools of themselves, as to present Daniel O'Connell as a nuisance. Mr. O'Connell and the Sea-serpent are now both presented as nuisances, the one by a jury in Alabama, and the other by a jury in Georgia. It is a true bill against Robert G. Williams, Editor of 'the Emancipator,' published in New York for circulating in that State, publications of a seditious character, calculated to excite the population to insurrection and murder. It is also stated that the Governor will make a demand upon the Executive of our State for the delivery of Williams to be tried under the laws of Alabama."

It is stated in the Mobile Register that the Grand Jury of Tuscaloosa County, Alabama, have returned a true bill against Robert G. Williams, Editor of 'the Emancipator,' published in New York for circulating in that State, publications of a seditious character, calculated to excite the population to insurrection and murder. It is also stated that the Governor will make a demand upon the Executive of our State for the delivery of Williams to be tried under the laws of Alabama.

Bowen the Smuggler. It will be remembered, that some weeks ago, it was discovered, that an importing house in New York, had been detected, in making false entries, with a view, to evade the payment of duties, to a large amount, that Bowen, one of the concern, had fled from New York to Liverpool, in the Packet Caladonia, and that the Pilot boat John D. Amyr, had sailed with an U. S. Officer in pursuit. We learn from New York, that Bowen had arrived in Liverpool, in the short passage of 19 days, and that the Amyr, had also arrived soon after; that Bowen was publicly seen on the Liverpool Exchange, and had not been arrested at the last account, and moreover, that it was questionable whether he could be arrested. The Amyr may be expected daily.—Continued.

The Twins of Siam Eclipsed. There are now on exhibition, at 157 Broadway, one of the most remarkable curiosities in the structure of the human anatomy, which the freaks of nature has ever produced. It is a couple of Virginia born twin Mulatto children, perfectly formed and united together in the upper part of their bodies, and in their necks and faces as if in close embrace, forming by a continuity of surface and flesh, one individual. They were a premature birth, but lived several hours after they were born. The connection of the Siamese Twins is thought remarkable; but this union is far more intimate, and a parallel to it we do not recollect to have seen described. The most astonishing part of it is that the limbs, back, head, eyes and features of each are perfect, and even beautiful. But they were too much identified and too closely united to survive, and have therefore perished as it were in such other's embraces.—N. Y. Sun.

A Word in Season. There is no evil habit so utterly without excuse, as profane swearing. One would think that there was no temptation for an individual to transgress in this instance, not only the moral law, but also the rules of good breeding. Still it is strangely prevalent. We have met with an anecdote on this subject, which is worth perusal.

A clergyman was walking upon the wharf where a fishing boat lay, while the master was uttering the most tremendous oaths. At length the clergyman turned to him and said—

"Sir, I am unacquainted with your business—what kind of fishes are these?"

He replied, "they are cod fish."

"With what do you bait these fish?"

"With clams."

"Did you ever catch mackerel?"

"Yes."

"And I suppose you bait them with clams too?"

"Oh, no, they will not bite at clams."

"Then you must have different kinds of bait for different sorts of fish?"

"Yes."

"Well now, did you ever catch a fish without a bait?"

"Yes," said he, "I was out last year, and one day, when I was fixing my line, my hook fell into the water, and the fool took hold of it, and I drew him in."

"Now sir," said I, "I have often tho't that Satan was very much like a fisherman. He always baits his hook with that kind of bait which different sorts of sinners like best; but when he would catch a profane swearer, he does not take the trouble to put any bait at all, for the fool will always bite at the bare hook."

The man was silent.

Mathias the Prophet, is not dead, but gone to Ohio to join the Mormons.

[From Zion's Herald.]

"IF IT WAS ONLY A LITTLE DARKER," WE'LL HAVE HIM—WE'LL HAVE HIM!"

The subject of the lecture was one of the most interesting and important of all those now before the public. I had been acquainted with the high reputation of the lecturer, and was now gratified in witnessing the elevated and thrilling eloquence with which he pleaded in behalf of what had long appeared to me, a most righteous cause.

Hearing from without the cry of "Fire," just before the close of the services, I immediately left the church and found myself at once in the midst of a confused crowd who had collected on the steps and in the area in front. I looked up, expecting to see the house in flames, but was mistaken, and soon after ascertained that it was a false alarm, maliciously raised for the purpose of breaking up an assembly, composed of some of the most intelligent and respectable citizens of the place. By the way, judging from the strong odour of the breath of those among whom I had thus fallen, I could not help thinking it would have been in a high degree dangerous for them to have been present at a fire. Spontaneous combustion is known sometimes to have taken place; how perilous, then, had the cinders of a burning building come in contact with the "spirit gas" which they were every moment exhaling!

Not finding my situation very pleasant, and remembering the maxim, "A man is known by the company he keeps"—I began to make the best of my way out, when my attention was arrested by the exclamation "If it was only a little darker," uttered in a tone which indicated that those from whom it came, were disappointed in the execution of some favorite project. "If it was only a little darker!" What can be their purpose? I asked myself. Do they wish for darkness because their deeds are evil? It must have been so—for hearing them afterwards say to each other in a tone of head like malignity, "We'll have him—we'll have him!" I could no longer repress my curiosity, and seeing one of them who was a respectable man in appearance, but evidently, an aider and abettor in these dark proceedings, I made bold to ask him the meaning of all this, and learned that it was their purpose to lay violent hands on the gentleman whose lecture had just closed.

A most diabolical purpose! What evil could they know of the object of their rage? They had not been within the sound of his voice; and had they been, such was the situation of many of them that they would have been incapable of saying on what subject he was speaking.

I had never before been the witness of a mob, and having gained a favorable, but to a friend of Law and Liberty, "dreadful post of observation," I determined to view with as much calmness as possible, the disgraceful scene. On one side of the street stood the church in which I had just listened to the voice of prayer and the claims of Eternal truth—on the other side, nearly opposite, one of the devil's Recruiting offices—where might probably have been heard the oaths and jeers of the profane. The banner over the entrance bore a very common inscription, "West India Goods and Groceries." Between this "War Establishment" and the first named edifice, were arranged the collected forces of the besiegers. Would that I could give a just description of their appearance! Their rage had now reached a fearful height—and in the pale light which the moon shed on the field of action, anarchy and violence were seen to reign triumphant. Many were reeling and staggering to and fro like drunken men—others of this infuriated multitude were brandishing aloft their arms and threatening vengeance on their intended victim—while at the same time, their horrid oaths and curses were rending the air and the poisonous effluvia of their breath tainting the evening gale. And this, thought I, is a splendid comment on the morality of Rum making—Rum selling and Rum drinking; these deeds of darkness are the deeds of Rum! Heart sick and disgusted with the scene before me, I could bear it no longer;—it served, however, to convince me more fully than ever, that Rum is one of the Devil's most powerful instruments—and the Rum Dealer, one of his most efficient agents.